REPENTANCE

THE CRADLE OF MERCY

By

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INTRODUCTION

When the Aggressive War[1] broke out, I went to the front to carry out my legal duty, due to my responsibility. There I was lucky to be surrounded with a moral sphere, and I made the acquaintance of those of luminous faces, divine souls, and holy personalities.

Some believers of understanding suggested that I might, on the days when the fronts became quiet and when the *mujahidin* came back from the Way of Love to Tehran to do some tasks, hold a meeting of Gnostic discussions according to the Holy Qur'an, the Prophet’s Sunna and the traditions of Ahlul Bayt (s). We would meet with those pure hearts and luminous faces in a circle of faithful friendship. We confirmed the Divine knowledge, and were supplied with the moral provision that was necessary for the fields of fighting.

I could not but accept this suggestion. The weekly meeting’s time was appointed; it was on Tuesday night every week.

In the beginning, the number of attendants was not more than twenty men. The meeting began with offering the prayer congregationally in a moral and divine state, and then mentioning some questions and researches on the Divine knowledge. We finished the meeting with the retelling of the tragedy of Abu Abdullah al-Husayn (s).[2] Gradually the

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[1] The war between Iraq and Iran.

[2] Imam al-Husayn (s) is the third infallible imam of the Shia. He has been

attendants spread the news of the meeting. Other men joined the twenty men that gave the meeting a special moral sphere. This meeting was different from all the other meetings. It had no title, no name, and no certain etiquette. It had no chairman, no chief or subordinate. It was full of love, longing, unity, and sincerity. They all came to the meeting for the sake of Allah , sat for the sake of Allah , talked and listened for the sake of Allah . Nothing was felt in this meeting save love and passion.

The attendants increased to about one thousand men. I was bound to attend the meeting on Tuesday nights, even if I was in the farthest point of Iran, and so were the other participants. The *mujahidin*, who were in the south and the west of the country, also got permission from the military leadership to come and participate in this meeting of love.

I thought that this meeting of love and sociability would continue for many years, but fate made a group of the best of the participants of this meeting be martyred, and the Ba'thi[3] enemy captured another group. The number of the martyrs and the captives from among the participants of the meeting became so high that I could not bear to see their places empty, and the new attendants could not fill the places of those dear ones; I could not but leave the meeting with a sad heart and teary eyes. Therefore, that meeting stopped forever. I am still, until this day on which I am writing these lines, hoping to find men like those dear ones but I have not found ones like them nor do I think that I will in the future.

Many subjects were discussed in the meeting: repentance, loving the Truth, the Day of Resurrection, and Gnosticism. Fortunately, all those discussions were recorded on cassettes,

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martyred on Ashura 61 A.H in the land of Kerbala.

[3] Ba'th was the ruling party in Iraq.

and, after some years, I got some of those cassettes by my two sons, Muhammad and Ameer. The discussions in those cassettes were about repentance. They suggested that I write down the discussions and then present them in a book to the people. This book before you is a memorandum of more than twenty meetings filled with moral teachings from those Tuesday nights, nights that bring good and beautiful memories. I hope you will be lucky to make full use of the discussions of this book that address us with new forms in the circle of repentance and go deep into our consciences to move the feelings of goodness in our souls.

Husayn Ansariyan

THE DIVINE GIFTS AND MAN'S RESPONSIBILITY

"Therefore eat of what Allah has given you, lawful and good (things), and give thanks for Allah's favor if Him do you serve." Qur'an 16:114

Allah the Almighty, with His mercy, love and care grants us many talents and makes us fit for them. Among all the creatures, even the close angels, no others are fit, able and ready to get these talents.

The favors Allah bestows on us throughout life, if used according to the Divine instructions, will bring us to material and moral perfection and will ensure happiness in this life and in the afterlife.

The Holy Qur'an draws our attention to the Divine gifts and talents, which the following topics will help us explore:

1. The abundance and capacity of blessings and talents
2. The way of getting blessings
3. Aiming at blessings
4. Being grateful for blessings
5. Warnings of being ungrateful for blessings
6. Infiniteness of blessings
7. Those grateful for blessings

8. Badness of wasting blessings
9. Stinginess and not spending blessings
10. Disappearance of blessings
11. The completing of blessings
12. The reward of the permissible spending of blessings

As we explore the following twelve topics, it will be essential to pay attention to the Qur'anic verses; there we will discover high and divine concepts and topics.

1. THE ABUNDANCE AND CAPACITY OF BLESSINGS AND TALENTS

Everything in the heavens and in the earth has been created for our sake and has been subjected to serving us: the sun, the moon, the planets and the spatial beings, whether seen or unseen. All of them have been subjected by Allah to serve us and to achieve our advantage.

Mountains, deserts, seas, woods, plants, gardens, springs, rivers, animals and all the different creatures on the earth serve us in one way or another and assure our survival and the continuity of our activities.

The many gifts of Allah surround us like a distracted lover, or like a kind, suckling mother, in order to assure the growth and the guidance of this exalted creature and to take this high being to the sought after perfection.

The apparent and hidden blessings and talents are spread on the table of life and nature so that we can get whatever we need in life. There are no defects on this table at all. The Holy Qur'an has confirmed this fact:

> ***"Do you not see that Allah has made what is in the heavens and what is in the earth subservient to you,***

and made complete to you His favors outwardly and inwardly? 31:20"

2. THE WAY OF GETTING BLESSINGS

Any kind of positive effort and work to earn a livelihood is undoubtedly a kind of worship and servitude to Allah the Almighty. In many verses of the Qur'an, Allah has ordered His slaves to enliven the earth and to find permissible livelihoods by practicing trade and every means of permissible dealing. He has ordered them to obey and worship Him, and in return, there will be rewards on the Day of Resurrection. Tasks like trading, *muzara'a* (agricultural partnership), *musharaka* (participation financing), *mudaraba*,[4] industry; teaching others different crafts, such as sewing, dyeing, tanning, breeding chickens and cattle; many other activities if they are practiced according to Islamic and humane principles will be positive ways to get material blessings. If we try to get our livelihoods through these legal means, we will gain the love and contentment of Allah. However, if we get our livelihoods through illegal means, which are contrary to the Islamic principles and human values, we will be liable to the wrath of Allah.

The Holy Qur'an confirms this:

"O you who believe! Do not devour your property among yourselves falsely, except that it be trading by your mutual consent. 4:29"

"O men! Eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Satan; surely he is your open enemy. 2:168"

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[4] A commercial association whereby an investor entrusts capital to an agent who trades with it and shares with the investor a pre-determined proportion of the profits.

What is legal, permissible in the Islamic Sharia and utilized without waste is permissible. Things like food and drink, even if they are permissible, if obtained illegally, are forbidden, too. In any case, these things must be given back to their real owners.

3. AIMING AT BLESSINGS

Making use of the Divine talents and blessings such as food, drink and clothes without paying attention to the Giver, how these blessings have appeared or were created, what factors are behind the colors of these blessings, their tastes, and their smells, making use of these blessings without thinking of the source of this bite of bread or that piece of cloth, arable lands, flowing springs, rivers and woods, and being indifferent to the millions of factors that are involved in preparing these blessings for the sake of the continuity of life and our survival befit only animals and ignorant people.

Ulama and wise men look at all the blessings before their hands with the eye of sight and reason to see the Giver of these blessings; therefore, they get the moral advantage of these blessings and make use of them in the way that the Giver of these blessings has intended.

The Holy Qur'an is a Book of guidance. It draws people's attentions to these gifts and blessings in this way by saying:

> ***"O men! call to mind the favor of Allah on you; is there any creator besides Allah who gives you sustenance from the heaven and the earth? There is no god but He; whence are you then turned away. 35:3"***

Yes! All the Divine blessings and their benefits lead to the oneness of the Truth, which is the true evidence that leads to the oneness of the Sacred Being and to the easy way to know the Almighty Creator.

4. BEING GRATEFUL FOR THE BLESSINGS

Some people think that being grateful for blessings is achieved by saying, after making use of these divine blessings, "Thanks be to Allah," or "Praise be to Allah," or "Praise be to Allah, the Lord of the worlds." It is not reasonable that a word or two we utter with our tongues can achieve real gratefulness for all these material and moral blessings.

Gratefulness should be suitable to the Giver and harmonious with the blessing. This cannot be achieved except by a series of sayings, doings and feelings.

Would we be grateful for all these Divine mercies and blessings just by saying, "praise be to Allah" or "thanks be to Allah?"

Can gratefulness be realized just by saying, "praise be to Allah" before all these material blessings? Think of our organs: the eyes, the ears, the tongue, the hands, the legs, the heart, veins, nerves and bones. Consider other material blessings like food, drink, fragrances; beautiful scenes of nature, like mountains, plains, woods, rivers, springs, seas; the different fruits, grains, vegetables and millions of other blessings that are considered as tools and means that keep the life and the survival of man.

Can man offer the real gratefulness to Allah just by saying "thanks be to Allah" in return for the blessings of Islam, faith, guidance, guardianship, knowledge, wisdom, health, safety, purification, satisfaction, obedience, love, worship and the likes?

Ar-Raghib al-Isfahani says in his book *al-Mufradat,* p.265, "The origin of thanking is from *ein shukra*."[5]

It means from an eye full of tears or a spring full of pure

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[5] Ein in Arabic means "eye" or "spring." Shukr means "thanking."

water. Therefore, the meaning of gratefulness is that the inners of man become full of the mention of Allah and that he pays full attention to the blessings of Allah: how he gets them and how he uses them.

Khawaja Naseeruddeen at-Toossi, known as the teacher of the human beings and the eleventh mind, says about the fact of gratefulness as mentioned by allama al-Majlisi: "Gratefulness is the best and most exalted of deeds."

You should know that gratefulness is meeting blessings with saying, doing and intention. Gratefulness depends on three bases:

The first: knowing the Benefactor and His suitable aspects, and appreciating blessings and acknowledging that all the blessings whether apparent or hidden are from Allah the Almighty. The real benefactor is no one save Allah the Exalted and all the means between man and these blessings and talents are determined by the will of Allah.

The second base is the coming true of "The State." The State here means being submissive and humble before the Benefactor and being happy and delighted with blessings. We should know that all the blessings are Divine gifts from Allah the Almighty to His slaves and as evidence of the care of Allah towards His slaves. The sign of the coming true of the State is that we should not be delighted with material blessings except in a way that brings us nearer to Allah.

The third base of gratefulness is doing. Doing should appear in three stages: the heart, the tongue and the organs.

The Doing of the Heart is glorifying Allah, praising Him, pondering on His creatures, doings, and mercy and having determination to give goodness to all of the creatures.

As for the Doing of the Tongue, it is accomplished by showing

words of thankfulness, praise, glorifying Allah, enjoining people to do good and forbidding them from doing bad.

The Doing of the Organs is using them to worship Allah and obey Him and keeping them away from disobeying Him.

Hence, the real meaning of gratefulness shows that gratefulness is one of the aspects of perfection. It is so little that gratefulness appears in a full way by the people who have enjoyed the blessings as the Holy Qur'an says:

"...and very few of My servants are grateful. 34:13"

Gratefulness for the divine blessings, according to the previous meaning, is a reasonable and legal obligation. Gratefulness for blessings becomes real by using these blessings in the ways Allah has determined. In fact, worship and complete servitude to Allah is achieved by real gratefulness for the blessings.

Allah says:

"Therefore eat of what Allah has given you, lawful and good (things), and give thanks for Allah's favor if Him do you serve" Qur'an 16:114

"...therefore seek the sustenance from Allah, and serve Him and be grateful to Him; to Him you shall be brought back." Qur'an 29:17

Being grateful for blessings is achieved by refraining from sins. Full gratefulness is to say, "Praise be to Allah, the Lord of the worlds."[6]

Being grateful for blessings is by using them in worshipping, being obedient, helping people, doing good to them and by refraining from all sins and bad doings.

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[6] *Al-Kafi*, vol.2 p.78.

5. WARNING OF BEING UNGRATEFUL FOR BLESSINGS

Some people think that the Divine talents and blessings in their hands are their own, and they do not think of the real Benefactor or ponder the source of these talents and blessings. They think that they are the actual owners; therefore, they behave with these blessings as they like and as their tendencies, lusts, and wishes lead them.

These people live in adversity and ignorance when they use these Divine blessings in the satanic way, and in the way of impermissible lusts. Worse yet, they use these blessings to mislead their families, children, relatives, and other people.

They use the blessing of their organs to support others in committing sins. They spend the blessing of money and wealth on bad friends and assist them to commit disobedience and sins. They use the blessing of science and knowledge to serve tyrants and their followers. They use the blessing of eloquence to mislead people.

These people change the fine Divine blessings into ugly, satanic deeds. Doing this, they advance step after step towards the eternal torment and the divine wrath, which waits for them and their followers.

> ***"Have you not seen those who have changed Allah's favor for ungratefulness and made their people to alight into the abode of perdition (into hell)? They shall enter into it and an evil place it is to settle in." Qur'an 14:28-29***

6. INFINITENESS OF BLESSINGS

When we notice one of the many Qur'anic verses, we realize this meaning clearly. Allah has granted us blessings that cannot be counted, however people try to number them. Allah says:

"And if all the trees in the earth were pens, and the sea, with seven more seas to help it, (were ink), the words of Allah could not be exhausted. Lo! Allah is Mighty, Wise." Qur'an 31:27

O man, you should think of the creation of your inners and organs with reason in order to find out this truth; the divine blessings cannot be counted and numbered.

The Holy Qur'an says concerning the creation of man:

"And certainly We created man of an extract of clay. Then We made him a small seed in a firm resting-place. Then We made the seed a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators." (23:12-14)

Thus, the sperm changes, through many stages, into a complete human being with perfect aspects. So we should think of the secrets of our bodies and organs: the cells the body has, the digestive system, the veins, the blood, the respiratory system, the brain, the nerves, the eyes, the ears, the nose, and all the other organs and parts. Then we might know well that the blessings of Allah, even in this limited material body, cannot be counted or numbered.

The biologists and physiologists say that if you try to count the cells of your body day and night continuously and every second you count one thousand cells, you will take three hundred thousand years to count all the cells of your body.

Scientist and experts tell us that when food digests inside the wonderful laboratory, the stomach, there are chemicals at work more numerous than all the substances that are prepared in all the scientific laboratories. The chemical compounds found in this wonderful laboratory contain more

than one million different atoms, and most of these compounds are poisonous and deadly.[7]

Scientists say that the heart is the size of a fist, but it has such great power that it contracts and expands seventy times every minute. In thirty years, it repeats this operation more than one million times. Every minute it pumps blood to all parts of the body via capillaries and veins, and, thus, it washes more than ten million cells![8]

Add to that the atoms of oxygen, hydrogen, azoth, soil, the roots and trunks of the trees, flowers and fruits, and all things in the heavens and the earth which have been created to serve man, and then see if the blessings of Allah can be counted, or not!

If you can look at a handful of earth, you will see that it is not pure, but it is a mixture of many minerals of minute atoms and these minute mineral atoms have become big rocks because of different natural influences. Soil contains many live creatures; a handful of soil may have millions of microscopic creatures called bacteria. Besides the bacteria, there are different kinds of plants and insects in soil. Many of these live creatures penetrate into soil and open pores to let air reach the roots of the plants and trees, which help them grow.[9]

The ability of man to consume food and drink via the mouth, the teeth, the tongue, the glands, the throat, the esophagus, the stomach, the duodenum, the intestines--all the activities of the digestive system--is another story about the blessings that Allah has given to man.

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[7] The Secret of Creating Man (Raz Aafareenesh Insan) p.145.

[8] The Ways of Knowing Allah (Rah Khudashinasi) p.318.

[9] Science and Life (Ilm wa Zindiggi) p.134-135.

Another very important system is the filtering and circulation of blood through the veins and arteries spread all over the body of man. So is the structure of the heart--the auricles, the ventricles--the content of the blood--the red cells and white cells--the color and liquidity of blood, the temperature of the body, the skin, the ear and its structures, the eye and its parts, and many other things which are wonderful stories and astonishing secrets of the divine blessings.

In addition, if we look at the upper world, light, wind, the ebb of tides, the stars and the planets, we find many many marvelous facts. If we can count every minute three hundred planets and stars in the sky that we can see, it will take us three hundred and sixty years to count them all because man, until now, has discovered, using the greatest telescopes, more than one hundred thousand million stars. The earth is as a small grain in comparison with these stars. It is better to say that counting the stars is impossible for man. The expanse of space, which includes all these stars and planets, is so great and large that moving from one side of it to the other takes about five hundred thousand light-years.

The sun and its solar system are but a small atom hanging in the great sky. It moves four hundred kilometers a second. Turning around its axis takes nearly two hundred million years.

The system of the sky, the upper world, their influences on the surface and the center of the earth and their influences on the lives of the earthy creatures, especially man, cannot be perceived easily. Each drop of water that we drink contains thousands of useful creatures. In every cubic millimeter of blood, there are seven thousand and five hundred white cells and five million red cells.[10]

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[10] Treasures of Science (Ganjeenahay Danish) p.927.

Here we understand the greatness of the Holy Qur'an, the Book revealed many centuries ago to the luminous heart of Prophet Muhammad (s), which reveals facts as they are. Among these facts is that the blessings of Allah can never be counted.

> ***"And if you would count Allah's favors, you will not be able to number them; most surely Allah is Forgiving, Merciful." Qur'an 16:18***

7. THOSE GRATEFUL FOR BLESSINGS

The people, who know Allah , the world, man and the Day of Resurrection after pondering on the creation and by seeing the facts in the world of reality, hearing the truth from the tongues of creatures and existing things, trying to purify the inner self and the soul, acquiring divine morals, following the way of worship and servitude (to Allah), doing good and being kind to people, are really grateful for the blessings and gifts of Allah. Yes! These people exploit all the apparent and hidden blessings in the right way and gain the happiness of this life and the afterlife. So do all those who follow their way. The leaders of the Caravan of the Human Beings in this Divine Way are the Prophets (s) and the Infallible Imams (s). Therefore, we find the believers, every day after offering the daily prayers, asking Allah to keep them on the right path in which those great people have walked.

> ***"Keep us on the right path; the path of those upon whom Thou hast bestowed favors, not (the path) of those upon whom Thy wrath is brought down, nor of those who go astray." Qur'an 1:6-7***

The Prophets (s) and the Infallible Imams (s) have used all the moral and material blessings in the right way, and, hence, they become so close to Allah and have positions in the afterlife higher than the minds of human beings can perceive.

Allah talks in the Holy Qur'an about the reward of those who obey Allah and His Messenger (s) in all the affairs of this life, and that they will be standing in the afterlife beside those whom Allah has bestowed favors on.

> ***"And whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!" Qur'an 4:69***

8. BADNESS OF WASTING BLESSINGS

A waster, according to the Holy Qur'an, is anyone who uses his wealth, position, lusts, wishes and the rest of the blessings Allah has given to him in the satanic way and in the deviant path, which is neither reasonable nor permissible.

When talking about the work and the fruits of sowing and how to spend wealth, Allah says:

> ***"...and pay the due of it on the day of its reaping, and waste not by excess: for Allah loves not the wasters." Qur'an 6:141***

This means giving from agricultural production what Allah has determined is due to the poor; giving to the needy, the officials appointed over the zakat, and those whose hearts are made to incline (to Islam); buying slaves and setting them free; paying the debts of needy debtors and giving to the wayfarers what is to be spent in the way of Allah. We should not be stingy with these monies nor should we waste them.

The Holy Qur'an talks about those who use their wealth, positions and powers in the way of injustice, oppression and aggression to frighten and threaten people and to achieve their low aims. Allah says:

"…and most surely Firon (the Pharaoh) was lofty in the land; and most surely he was of the extravagant." Qur'an 10:83

The Holy Qur'an also talks about the people who are not chaste, who do not refrain from prohibited lusts, who do not know save material and bodily pleasures and who do not refrain from any aggression and vice to satisfy their sexual lusts. The Holy Qur'an says:

"Most surely you come to males in lust instead of females; nay you are extravagant people." 7:81

The Holy Qur'an shows the humility and good end of the believers who submit to the Prophets (s) and their miracles, and, on the other hand, it shows the state of people who become haughty, proud and resistant before the clear proofs and true evidences and who prevent people from the Straight Path of Allah. Allah says:

"Then we fulfilled the promise unto them. So we delivered them and whom We would, and We destroyed the prodigals." Qur'an 21:9

9. STINGINESS AND NOT SPENDING BLESSINGS

Through a saying of a simple and illiterate farmer, I can perceive the badness of stinginess, keeping the greater amount of blessings for oneself and not giving it to those who deserve it.

Once I went to a village to preach. After the lecture an old man, on his mien the signs of heavy work and exhausting toil, appeared. He said to me:

Let us suppose that a generous man has given someone a piece of arable land and some seeds to sow. When the season of harvest comes, that generous man comes to the farmer, whom he has given a piece of land, seeds to sow and a source of

water. He says to him, “All that you get from these plants is for you. I do not want anything from you save a small portion to be given as a gift to some people whom I shall name.” If that farmer refuses to pay that little portion from the yield which he gets by the favor of that generous man, then it will be the utmost impudence and lowness. That generous man has the right to turn away from that farmer and to be angry with him and his bad behavior and he has the right to punish him.

Then he added, I mean by the “‘generous one,” Allah the Almighty, Who has given us arable earth, flowing rivers, abundant rains, sunlight, the moon, winds and other means by which we can sow whatever we like. In fact, Allah has given us these plants and fruits freely and asked us for zakat, khums[11] and charity to be given to the poor and the needy. If we do not pay these dues and we become stingy with them, this Generous One has the right to be angry with us and to punish us for our crime and impudence.

The Holy Qur'an says about this matter:

> ***“And let not those deem, who are niggardly in giving away that which Allah has granted them out of His grace, that it is good for them; nay, it is worse for them; they shall have that whereof they were niggardly made to cleave to their necks on the resurrection day; and Allah's is the heritage of the heavens and the earth; and Allah is aware of what you do.” (3:180)***

10. DISAPPEARANCE OF BLESSINGS

It is understood from the clear Qur’anic verses 17:83, 28:76-79, 89:17-20 and 92:8-10, that the reasons behind the disappearance of blessings, loss of wealth, miserable life,

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[11] Khums is one fifth of war booty or one’s (yearly) income reserved to the Prophet (s) and his progeny.

poverty and meanness are:

Being ungrateful for blessings, being too inadvertent (with Allah) and forgetting the Giver, being proud before the Divine orders and resisting the Divine will, the Sharia, prophethood and imamate. These concepts are understood from the following verse:

> ***"And when We bestow favor on man, he turns aside and behaves proudly, and when evil afflicts him, he is despairing." Qur'an 17:83***

It is understood from the Sura 28:76-83, that the reasons leading to the disappearance of blessings are: conceitedness with blessings, being too delighted with money and wealth, being indifferent to the means of the afterlife, not spending money on the deserving ones, being stingy, not paying charities, using blessings to work corruption and to lead people towards corruption, being proud and haughty before people and other bad behavior and disgusting conduct. Blessings also disappear when one thinks that he has received blessings because of his cleverness and skill.

It is understood from the verses of he Sura of al-Fajr (89) that the reasons behind the disappearance of blessings are not being kind to the orphans, not intending to help the poor and needy, extorting the inheritance of the weak and being greedy for money and wealth. Allah says:

> ***"Nay! But you do not honor the orphan, nor do you urge one another to feed the poor and you eat away the heritage, devouring (everything) indiscriminately and you love wealth with exceeding love". Qur'an 89:17-20***

Other reasons for the disappearance of blessings are not paying zakat and charity, not spending monies for the sake of Allah and thinking we can deal with money and wealth without being in need of Allah and, consequently, not

believing in the Day of Judgment. Allah says:

> ***"And as for him who is niggardly and considers himself free from need (of Allah) and rejects the best, We will facilitate for him the difficult end." Qur'an 92:8-10***

When we are immersed in blessings, we care for the weak and the needy, are kind to them and help them in order to be grateful for the blessings of Allah. We have to worship Allah more and help people so that the blessings will not disappear from our lives and so that the mercy of Allah will continue.

11. THE COMPLETING OF BLESSINGS

In a tradition mentioned by at-Tabari, ath-Tha'labi, al-Wahidi, al-Qurtubi Abu as-Sa'ood, al-Fakhr ar-Razi, ibn Katheer ash-Shami, an-Nayshaboori, as-Sayooti and al-Aaloosi in their tafsirs; and in the books of al-Balathari, ibn Qutayba, ibn Zoulaq, ibn Asakir, ibnul Atheer, ibn Abul Hadeed, ibn Khillikan, ibn Hajar and ibn as-Sabbagh; in the books of Hadith by ash-Shafi'iy, Ahmad bin Hanbal, ibn Maja, at-Tarmithi, an-Nassa'iy, ad-Doulabi, Muhibuddeen at-Tabari, ath-Thahabi, al-Muttaqi al-Hindi, ibn Hamza ad-Damashqi, and Tajuddeen al-Mannawi, and books of theology[12] by Judge Abu Bakr al-Baqillani, Judge Abdurrahman al-Ayji, Sayyid Shareef al-Jurjani, al-Baydhawi, Shamsuddeen al-Isfahani, at-Taftazani and al-Qoushaji that the Prophet (s), in order to guide people, to keep the Religion and follow the Qur'an and to lead people to happiness in this life and the afterlife, appointed, in the Valley of Ghadeer Khum on the 18th of Thul Hijja[13], an Imam (s) over the Muslims. He would be an Infallible Leader who was free from defects in thinking, belief,

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[12] Refer to *al-Ghadeer* by Allama al-Ameeni, vol.1 p.6-8.

[13] Thul Hijja is the twelfth month in the Islamic calendar.

morals and deeds. He was Ameerul Mo'mineen[14] Ali bin Abu Talib (s). The Prophet (s) had made him the Caliph, the Wali and the leader over the Umma after him. For that, Allah announced the perfection of the Religion, completing the favor, and choosing Islam as the religion and law for people until the Day of Resurrection.

> ***"This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion." Qur'an 5:3***

Accepting the guardianship and the rule of Imam Ali (s) and obeying him in the affairs of religion, life and the afterlife is perfection of the Religion and completion of the favor of Allah.

Concerning cleanliness, purity and the luminous state coming out of wudu[15], it was narrated from Imam ar-Redha (s):

"Wudu' has been ordered to be as prerequisite so that man should be pure when standing before Allah the Almighty supplicating Him and following His orders. He should be pure of every impurity; besides that, wudu' gets laziness and drowsiness away and it purifies the heart to be ready before the Almighty."[16]

These are the moral effects of ghusl[17] and tayammum[18] where all of them come under the title of "Purity." It is the purity that belongs to the circle of the Divine Orders. This state occurs for whomever performs wudu', ghusl or tayammum and

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[14] Ameerul Mo'mineen means the commander of the believers.

[15] Wudu' is ritual ablution that is required before offering certain rites.

[16] *Wassa'il ash-Shia*, vol.1 p.257.

[17] Ghusl is obligatory bathing that is required after certain acts or occurrences.

[18] Tayammum is ritual purification with sand, soil, or dust, allowed when water is unavailable.

then offers prayer and worship. The Holy Qur'an says that the favor (blessing) of Allah has been perfected and completed on that one.

At the end, the verse of purity and prayer reads:

> ***"...Allah does not desire to put on you any difficulty, but He wishes to purify you and that He may complete His favor on you, so that you may be grateful." Qur'an 5:6***

It is understood from this verse that completing the favor on man is realized by being interested in moral matters, following the Divine orders and being endowed with true beliefs and good manners.

12. THE REWARD OF THE LAWFUL SPENDING OF BLESSINGS

The Holy Qur'an stresses the reward of Paradise and eternal happiness for the men and women who have hearts full of faith, souls pure of vices, bodies busy with good deeds, tongues announcing the Truth, wealth moving in the circle of generosity and liberality and feet walking to serve people.

The Qur'an confirms that the reward of these believers who do good will never be in vain.

The Qur'an clearly declares that the promise of Allah is true, and Allah never reneges on His promise.

The Holy Qur'an shows the kinds of rewards for believers who do good works by saying: great reward, honorable reward, reward that will never fail, and good reward. Allah has said,

> ***"Allah has promised to those who believe and do good deeds (that) they shall have forgiveness and an excellent reward." Qur'an, 5:9***

> ***"Except those who are patient and do good, they shall***

have forgiveness and a great reward." Qur'an, 11:11

"Who is there that will offer to Allah a good gift so He will double it for him, and he shall have an honorable reward." Qur'an, 57:11

"For those who believe and work deeds of righteousness is a reward that will never fail." Qur'an, 41:8

"Then if you obey, Allah will grant you a good reward." Qur'an, 48:16

If the blessing of the heart is used in the circle of faith and belief; the blessing of the mind is used in the way of thinking to discover the facts; the blessing of the organs is used in the way of good deeds; the blessings of position and wealth are used to solve the problems of people: if man uses all these blessings in the way of obedience, in worship, in serving people and in doing good, and in the way of confirming piety and chasteness, then he, besides getting happiness in this life, will gain five kinds of reward in the afterlife. Using the Divine blessings and gifts in the right way is not difficult or arduous. In fact, every man and woman can follow this way so that no curtain or obstacle remains between them and the Creator and they can get the pleasure of nearness and meeting with Allah

The Prophet (s) and the Infallible Imams (s), by being grateful for the divine blessings and by using these blessings in their correct way, have passed through all the dark and luminous screens until nothing remains between them and their Exalted Lord save that they are creatures and slaves to Allah the Almighty.

Sheikh Abu Ja'far Muhammad bin Othman bin Sa'eed narrated that one of the Infallible Imams (s) had said, "Your signs and positions, which cannot be annulled at any time or in any place, are how You are recognized by those who can

see. There is no difference between You and them except that they are Your slaves and creatures”.[19]

It must be noticed that the divine blessings do not form a screen or an obstacle between man and his Creator, but deviant behavior and the satanic methods of man in using these blessings and talents do form such a screen. If we use the blessings correctly, as Allah has intended for us, these blessings will bring us close to Allah.

The Prophets (s) and the Infallible Imams (s) made use of the different material and moral blessings. They had wives and children. They had houses to live in. They made their livelihood by grazing cattle, farming, trading and other dealings. At the same time, there was no screen between them and Allah.

If the spirit of obedience and worship is found inside man, the state of submission and servitude is fixed in him, his heart is filled with the light of knowledge, and his soul is filled with the light of good deeds, then surely man will make use of all the material tools and means in his worldly life to take him to the moral position; however, if one looses the spirit of obedience and worship, he will not know how to use the divine blessings in the right way, and whatever blessings increase for him he will become prouder, haughtier and more aggressive.

According to the saying of Imam Ali (s) in *Du’a of Kumayl*, it is reasonable that the heart becomes a center of monotheism and a house of knowledge, the tongue is uttering with the mention of Allah, the inner being is full of love, the intention is sincere and truthful, the conscience is submissive to the Lord of the lords. Then could one be among the people of hell on the Day of Resurrection? Imam Ali (s) says,

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[19] *Mafateeh al-Jinan* by Sheikh Abbas al-Qummi, Du’a (invocation) of every day of the month of Rajab.

'Would that I know, O my Lord, my Master, and my God: Do You let the fire prevail over faces falling down prostrating before Your greatness, hearts acknowledging Your divinity sincerely, consciences containing knowledge about You until they have become submissive, and organs hastening to worship You obediently and asking You for forgiveness subserviently? This is not the idea about You nor have we been told of Your favors by You, O Generous…'[20]

The blessings that are used in obeying Allah and serving and doing good to His people will make a sun of the contentment of Allah rise on the Day of Resurrection and will take the good-doer to Paradise and to the everlasting bliss.

We end this part by drawing attention to two facts:

1. It is understood from the above verses that worship, obedience and serving people refer to acknowledging the Giver and His blessings and using the blessings as Allah has ordered and for the sake of His pleasure.
2. Sin, disobedience, polytheism, disbelief, aggression, debauchery and adultery refer to being inadvertent to the Giver, being conceited with blessings, turning away from Allah and using the blessings in the way of prohibited and impermissible tendencies and lusts.

[20] *Mafateeh al-Jinan* by Sheikh Abbas al-Qummi, Du'a Kumayl.

GUILT AND THE WAYS OF CURING IT

"O men! There has come to you indeed an admonition from your Lord and a healing for what is in the breasts and a guidance and a mercy for the believers." Qur'an 10:57

THE KEY OF PEACE

When man recognizes the important fact that he has spent all his previous age in adversity and away from knowing Allah the Almighty, and His blessings (both apparent and hidden) which Allah has created and put at man's hand totally and freely; when he recognizes that these great blessings bring him happiness and lead to goodness in this life and the afterlife; when he recognizes that these blessings are the key that opens the doors of the great mercy of Allah ; when he recognizes that he has spent most of these blessings of Allah in other than the right path, and consequently he has been afflicted with different minor and major sins, and he has suffered a manifest loss and tasted the meanness of servitude to bad tendencies and lusts and has been prevailed upon by Satan from outside and inside; when he understands this well, he must repair his degrading past and previous sins that were due to his ignorance, inadvertence and disobedience, and he must repair his bad deeds, his corrupted soul, and bad morals. He must repent and return to Allah so that the sun of moral life, which is full of purity and happiness, rises in his soul.

Yes! Man, in order to receive the wide mercy of Allah, must get power from His special care, and gain Divine blessing, must follow the way of repentance and return to Allah. He must walk in the Way with the feet of his heart, the light of his mind, pure and sincere intention, determination and continuous jihad. He must walk in this way with love and knowledge to purify his heart and soul from vices, abominable deeds, transgression, debauchery, evil and bad manners. Then he will be fit to join the caravan of the pure believers, the benevolent, the lovers, the worshippers, the followers of the Way of the Truth and the neighbors of the Divine sanctum. Instead of straying into the circle of mutiny and the darkness of the Divine wrath, he will live in the station suitable for him to enjoy the Divine mercy and care.

This wakefulness and attentiveness to one's past, coming to repent, and trying to purify one's soul from apparent and hidden sins is considered as the key of peace with Allah the Almighty and the return to the field of His mercy. Since repentance and returning to Allah are among the greatest worship, and the states which best show the firm relationship between man and his Creator (as it has been declared by many Qur'anic verses and traditions of Ahlul Bayt (s)); therefore, a repentant person has to pay attention to these concerns in order that he can realize this great worship and to make use of its many benefits and blessings.

GUILT IS A DISEASE

Every human being comes to this world pure and sound in mind and soul.

Stinginess, envy, hypocrisy, transgression and debauchery are not natural aspects of man, they are accidentals, coming to man because of a series of educational and social factors or because of the effects of friendships or the like.

The Prophet (s) said, "Everyone is born with (human) nature, but his parents either make him Jewish or Christian (change his natural beliefs)."[21]

A teacher, a friend or a deviant society has a great effect on making one deviant.

Because of these effects, one may get involved in intellectual mistakes, vices and bad deeds. This group of mistakes and sins is a series of diseases, but there is a cure. The Holy Qur'an confirms this meaning, and it declares that there is a way of recovery for these diseases and states of tension that result from latent dregs in the unconscious. The Holy Qur'an prescribes an effective cure by saying:

> ***"O men, there has come to you indeed an admonition from your Lord and a healing for what is in the breasts, and it is a guidance and a mercy for the believers." (10:57)***

According to the Holy Qur'an, this disease may be a cause for the Divine forgiveness and mercy. Allah says:

> ***"Except those who repent after that and amend, then surely Allah is Forgiving, Merciful." (3:89)***

DESPAIR IS DISBELIEF

It is made clear by studying the Qur'anic verses and the traditions of Ahlul Bayt (s) that the apparent and hidden sins are a psychological disease and this disease is curable by the forgiveness and mercy of Allah. Sinful ones must try to rescue themselves from this dangerous impasse and deadly hole; they must try to cure this disease. Therefore, they must have hope and expect the forgiveness and mercy of Allah. They must rely

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[21] Quoted from the prophetic traditions mentioned in *Biharul Anwar*, vol.3 p.278-281.

on Allah and depend on this positive hope to reach the actual repentance and the true return. Then they must make peace with the Beloved. Finally, they must repair the damage that resulted from all previous sins and remove obstacles that stand in the way of repentance. Man is able to do these things, and turning to Allah and repairing the previous sins are legal obligations, whereas laziness, weak determination and keeping to the satanic motto "all that has passed has passed, and all that will come will come" is prohibited and equal to disbelief.

Allah says:

> ***"…and despair not of Allah's mercy; surely none despairs of Allah's mercy except the unbelieving people." Qur'an 12:87***

Of course, sinful ones, who want to get the forgiveness and mercy of Allah, have to have hope and expectation. Hope is fostered by serious repentance, giving up disobedience, repairing the previous sins, paying back to people what is owed to them, offering missed obligations and reforming conduct, deeds and morals. Then hope and expectation become possible. For example, the correct hope of a farmer is to plow his fields in autumn to remove obstacles and dregs, and then he sows seeds in the spring, waters the crop in the summer and hopes that his seeds will grow, until, again in the autumn, a rich harvest is his reward.

If hope and expectation are not actively fostered, they will be just empty hope and unfruitful expectation, like a farmer who expects to get a yield without working his farm by plowing, seeding and watering. Such illusory and unfruitful hope is talked about in a very important tradition. Someone said to Abu Abdullah as-Sadiq (s), "Some people commit sins and say 'we expect (the mercy of Allah)". Abu Abdullah (s) said,

"These people sway with wishes. They just tell lies. They do not hope. He who hopes for something tries to get it, and he who fears something runs away from it."[22]

According to this tradition, expecting the mercy of Allah must be accompanied with abstaining from sins, avoiding vices and doing good deeds so that one can be fit to get the forgiveness and mercy of Allah. In order to be safe from the torment of hell, you must first pluck out the causes for deserving torment that lie deep within you.

CURER

It should be clear to sinners that sin is not found in man by nature but it is an accidental disease coming to man's heart and soul due to many causes as any other disease that attacks man's body. As a sick man has to go to the doctor to get the required drugs, so a sick man with a moral disease has to go to a doctor who is specialist in such diseases. He must get the doctor's instructions and follow them in order to pluck this disease out of his heart and soul, however difficult and chronic that disease is. The doctors of such diseases are Allah the Almighty, the Prophets (s), the Imams (s) and the faithful ulama.

The divine prescription to cure these kinds of diseases is the Holy Qur'an. The prescriptions of the Prophets (s), the Imams (s) and the ulama are their traditions, advice, maxims and effective preaching.

The Prophet (s) said, "O people, you are as the sick and the Lord of the worlds is as the doctor. The goodness of the sick is what the doctor does and prepares and not what the sick like and suggest."

There are many traditions narrated from the Prophets (s), the

[22] *Al-Kafi*, vol.2 p.68.

Imams (s) and the ulama in which they are referred to as "doctors."

The sick of sins and guilt, in order to cure their sicknesses, must follow the orders of these kind doctors, follow their instructions and submit to their advices. They must not despair of recovery because this is the only way leading to repentance, which leads to reaching a high rank of human perfection.

It is necessary in this part of our research to refer to some instructions and prescriptions of these moral doctors to clarify the causes of such diseases and to diagnose the defects so that sinners may benefit from them, be cured and come back to honesty.

Allah says:

> ***"Say: If you love Allah, then follow me. Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful." Qur'an 3:31***
>
> ***"O you who believe, be careful of (your duty to) Allah and speak the right word. He will put your deeds into a right state for you, and forgive you your faults; and whoever obeys Allah and His Messenger, he indeed achieves a mighty success." Qur'an 33:70-71***
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> ***"O you who believe, shall I lead you to merchandise that may deliver you from a painful chastisement. You shall believe in Allah and His Messenger, and struggle hard in Allah's way with your property and your lives; that is better for you, did you but know. He will forgive you your faults and cause you to enter into gardens beneath which rivers flow an goodly dwellings in gardens of perpetuity; that is the mighty achievement." Qur'an 61:10-12***
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> ***"If you lend unto Allah a goodly loan, He will double***

it for you and will forgive you, for Allah is Responsive, Clement." Qur'an 64:17

"And (as to) those who do evil deeds, then repent after that and believe, your Lord after that is most surely Forgiving, Merciful." Qur'an 7:153

"...then if they repent and keep up prayer and pay the poor-rate, leave their way free to them; surely Allah is Forgiving, Merciful." Qur'an 9:5

"And others have confessed their faults, they have mingled a good deed and an evil one; maybe Allah will turn to them (mercifully); surely Allah is Forgiving, Merciful." Qur'an 9:102

We understand from these Qur'anic verses that if sinners want to gain Allah's forgiveness and mercy, they want their repentance to be accepted by Allah, their bad deeds to be changed into white pages full of good deeds and they want to save themselves from the torment of the Day of Resurrection, they must know the following matters mentioned in the curative prescription; the Holy Qur'an:

1. Imitating the conducts and manners of the Prophet (s)
2. Being pious and avoiding sins
3. Saying the true and right things and not talking except in suitable time and occasion
4. Obeying Allah
5. Obeying the Messenger of Allah (s)
6. Believing in Allah
7. Believing in the Messenger of Allah (s)
8. Struggling (jihad) for the sake of Allah by spending monies and wealth

9. Struggling for the sake of Allah by sacrificing themselves
10. Lending to the poor and needy
11. Giving up sins and returning to Allah
12. Giving up false beliefs
13. Offering prayers
14. Paying zakat
15. Confessing their sins before Allah

Once a man came to the Prophet (s) and asked him, "O Messenger of Allah, what is the way of the People of Paradise." The Prophet (s) said, "Truthfulness. If one becomes truthful, he becomes pious. When he becomes pious, he believes (in Allah), and when he believes he enters into Paradise."

The man asked, "O messenger of Allah, what is the doing of the people of hell?"

The Prophet (s) said, "Telling lies. If one tells lies, he becomes debauched. When he becomes debauched, he disbelieves (in Allah). When he disbelieves he enters into hell."[23]

One of the Prophet's wives has said, "Once I asked the Prophet (s), 'With what is a believer known?' He said, 'With gravity, leniency and truthfulness.'[24]

Prophet Dawood (David) (s) said, "O people, gather together, for I want to say something to you." When people gathered at his door, he came out to them and said, "O people of Israel, let nothing enter you except good (permissible foods) and let nothing come out of your mouths except good (speech)."[25]

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[23] *Majmoo'at Warram* (*Warram's collection*), vol.1 p.43.

[24] *Ibid.*

[25] *Majmoo'at Warram* (*Warram's collection*), vol.1 p.60.

Jabir bin Abdullah al-Ansari narrated that he had heard the Prophet (s) saying to Ka'b bin Ujra, "He whose flesh has built up out of *suht*,[26] will not enter into Paradise; hell is worthier of him."[27]

Imam Ali (s) has said, "Allah makes one who is taken from the meanness of sins to the honor of piety rich without money, powerful without helpers and entertained without an entertainer."[28]

Imam Ali (s) has also said, "The worldly life is as a passage, and its people are two men (two kinds); one sells his self and he degrades it, and one buys his self and he makes it free."[29]

It has been narrated that a man came to Imam Husayn (s) and said to him:

'I am sinful and I cannot refrain from committing sins. Would you advise me with something?" Imam Husayn (s) said to him, "Do five things, and commit whatever sins you like. First: Do not eat the livelihood of Allah, and commit whatever sins you like! Second: Get out of the guardianship of Allah, and commit whatever sins you like! Third: Go to somewhere that Allah does not see you, and commit whatever sins you like! Fourth: When the Angel of Death comes to you to take out your soul, prevent him from doing that, and commit whatever sins you like! Fifth: When Angel Malik wants to put you into Fire, do not enter into it, and commit whatever sins you like!'[30]

Ali bin al-Husayn (Imam as-Sajjad) (s) has said, "Knowledge and perfection of religion of a Muslim are realized by avoiding

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[26] Suht; forbidden, ill-gotten or illegal properties.

[27] *Warram's collection*, vol.1 p.61.

[28] *Ibid*. p.65.

[29] *Ibid*. p.75.

[30] *Biharul Anwar* by al-Majlisi, vol.78, p.126.

talking about what does not concern him/her, avoiding disputing, being patient and having good manners."[31]

Imam al-Baqir (s) has said, "If one is truthful, his deeds will be pure; if one is with good faith, his livelihood is increased and if one is dutiful to his relatives, he will live long."[32]

Abu Abdullah (Imam as-Sadiq) (s) has said, "The most pious one is he who refrains when being suspicious. The best worshipper is he who performs the obligations. The most ascetic one is he who avoids prohibited things. The most diligent one is he who refrains from sins."[33]

Imam as-Sadiq (s) has also said,

'Allah has mercy on whoever feels shy of Him with real shyness. Therefore he keeps the head and what it has had (keep the mind by thinking in the right way), the abdomen and what it includes (not to eat anything impermissible or ill gotten), remembers death and punishments, perceives that Paradise is surrounded by calamities and hell is surrounded by lusts.'[34]

In the books of Hadith, many important traditions of the Prophets (s) and the Imams (s) have been included concerning matters that bring us happiness and keep us safe from misery and punishment. What we have mentioned above was a drop in that great sea of divine wisdom and human knowledge. It has maxims and advice from men of understanding and wisdom that is a curative prescription for us and a way toward spiritual safety and psychological health. It is a way of rescue from sin's pollution. It is good to mention some examples of

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[31] *Biharul Anwar* by al-Majlisi, vol.78, p.137.

[32] *Ibid*. p.175.

[33] *Ibid*, p.192.

[34] *Ibid*, p.305.

these maxims and spiritual knowledge here:

One of the wise men said, 'There are four things that we looked for in four things, but we failed, and then we found them in four other things. We looked for wealth in money, but we found it in satisfaction. We looked for honor in ancestry, but we found it in piety. We looked for comfort in the abundance of money, but we found it in having less money. We looked for blessing in cloths, food and gaining what we liked, but we found it in a healthy body.'[35]

Luqman, in advice to his son, said, 'O my son, know well that you will be asked tomorrow about four things when you will stand before Allah the Almighty: about your youth, how you have spent it; your age, how you have worn it out; your money, wherefrom you have gained it, and on what you have spent it. Therefore, you have to prepare answers for that.'[36]

A wise man has said, 'The Ulama have agreed on four words and I have chosen them from the four sacred Books. The Torah states, "He, who is satisfied, is satiate." The Psalms state, "He, who keeps silent, becomes safe." The Bible states, "He, who gives up what does not concern him and keeps away from whomever he does not expect goodness from, will be saved." And the Qur'an states, "He, who resorts to Allah, is guided to the right path.'

Sulayman bin Ali has said to Hameed at-Taweel, "Would you preach something to me?" Hameed said, "If you, when disobeying Allah in your loneliness, think that He sees you, then you trespass a great thing and if you think that He does not see you, then you disbelieve."[37]

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[35] *Al-Mawa'idh al-Adadiyya* by al-Mishkeeni, p.238.

[36] *Ibid.*, p.236.

[37] *Warram's collection*, vol.1 p.236.

It has been mentioned in a tradition that Gabriel had said, "O Muhammad, if our worship was in the earth, we would do three things: watering the Muslims, helping the ones who have big families and covering sins (of people)."[38]

A wise man has said,

"O my Lord, the loftiest worship in my heart is expecting Your mercy, the sweetest speech of my tongue is praising You, and the loveliest time to me is the time when I meet You."[39]

One of the men of understanding has said,

'Iblis, curse be upon him, has become miserable because of five things: he did not confess his guilt; he did not feel sorry about it; he did not blame himself; he did not intend to repent and he despaired of the mercy of Allah. Whereas Adam has become happy because of five things: he confessed his guilt; he felt sorry about it; he blamed himself; he hastened to repent and did not despair of the mercy of Allah.'[40]

Yahya bin Ma'ath has said,

'Whoever's satiety increases, his flesh increases. Whoever's flesh increases, his lust increases. Whoever's lust increases, his sin increases. Whoever's sin increases, his heart becomes severe, and whoever's heart becomes severe drowns in the evils and pleasures of this worldly life.'[41]

It has been said that all of the saints have three qualities: keeping silent, for safety is in silence; having hunger, for it is the key of goodness; tiring the soul in worshipping, offering prayers in the night and fasting in the day.'

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[38] *Ibid.*, vol.1 p.39.

[39] *Al-Mawa'idh al-Adadiyya*, p.190.

[40] *Ibid.*, p.278.

[41] *Ibid*, p.280.

There is no doubt that sinners that follow the orders of Allah for curing the diseases of sins and that follow the instructions of the Prophet (s), the Infallible Imams (s) and the ulama, their sins will be forgiven and their souls will recover from the bad effects of moral diseases and psychological illnesses.

Sinners must pay attention to the fact that the advent of the Prophets (s), the guardianship of the Imams (s) and the knowledge of the ulama are for the sake of curing the intellectual, spiritual, moral and behavioral diseases of people. Therefore, it is not justifiable for sinners to sit at home desperate of recovery while driving away the light of hope and expectation from their hearts by keeping their sins so that they become more miserable. They must follow the teachings of Allah and the instructions of the Prophets (s) and the Imams (s), especially concerning the great mercy of Allah, His call to sinners to repent and His promise to forgive them. Hence, there is no way for a sinner except to repent and turn to Allah the Almighty.

REPENTING IS A PROMPT DUTY

We referred before to this instruction and said that sin is a psychological disease that has a cure. The doctors who cure this disease are Allah, the Prophets (s), the Imams (s) and the ulama. Therefore, the diseased must submit to these doctors and follow their instructions so that they can recover and become sound psychologically. Then they can spiritually join the caravan of the good slaves of Allah.

Those diseased with sin have to see that, as with bodily diseases, they should hasten to the doctor as soon as the symptoms appear in order to get rid of that disease before it becomes chronic and incurable. They also have to hasten to cure the disease of sin by following the instructions of the True Doctor (Allah) and by repenting and turning to Allah to

get rid of the bad effects of sin and the darkness of disobedience. They must get out of the circle of Satan and sinful desires; remove from their hearts the screens of disobedience and the dregs of sins and let the light of Allah's acceptance of their repentance and turning, and the light of mercy and forgiveness shine in their hearts. Then they will become psychologically and spiritually sound and safe.

Sinners, from the first moment they awake from the darkness of carnality and desire and notice their miserable state before all the divine mercifulness and generosity, must spend the rest of their days and nights in obedience, worshipping, serving people and being kind to them, and they must purify their hearts from the dregs of disobedience and the darkness of sins. They must refrain from all the apparent and hidden sins. They must cut off their relations with Satan and desire and turn to Allah to repair all that they have committed. They must follow the right path, humble themselves before Allah and keep on worshipping Him and helping His people.

This duty, according to jurisprudence and the Sharia, is a prompt obligation. It means that we must repent at the very moment we notice that we have committed a sin and disobeyed our Creator, and rebelled against His Guardianship as Generous Creator, and fought His kind Lordship. When sinners notice this, they must, immediately and without any delay, repent, turn to Allah and pluck the roots of sins out of their souls and lives. They must regret their sin and remove all the effects of sin so they are able to purify their hearts and gain the mercy and forgiveness of Allah. If sinners delay repentance, hoping that they will be able to repent in the future, this is itself considered a sin and a kind of disobedience. This will lead to feeling safe from the punishment of Allah and will insure that they will keep on committing sins.

Abdul Adheem al-Hasani narrated from Imam al-Jawad (s) from Imam ar-Redha (s) that Imam Ja'far as-Sadiq (s) had explained to Amr bin Ubayd the major sins according to the Qur'an and said, "...and feeling safe from the punishment of Allah."[42]

Hence, sinners have no rights to appoint future times for their repentance and are not allowed to procrastinate in turning to Allah. Sinners are not permitted to put off the cure of their disease (of sins) until old age and infirmity.

What is the guarantee for sinners that the future, when they promise to reform themselves, will come to them?

Who can guarantee that sinful young men will live until old age to repair the sins they have committed during their youth?

Who knows that death will not snatch the lives of sinners during their indifference to Allah when they are committing their sins and immersing themselves in forbidden lusts?

How many sinners procrastinated concerning their repentance and put it off for the future, but that future did not come!

How many youth, polluted with sins say, "We now live in the prime of life and we have to enjoy pleasures and lusts, but when we become old we will repent." But death did not give them time and it snatched them unexpectedly!

How many the sinners want to repent and turn to Allah, but they keep repeating sins and being disobedient, until their souls are shackled with the chains of the Satan and desire? They become fixed in their sin and disobedience and the ability to repent is removed from them so they cannot ever turn to their Generous Creator. Moreover, repeating sins, keeping on being disobedient and being far from Allah makes

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[42] *Al-Kafi*, vol.2 p.285.

them deny the Divine mission, deny the true proofs, deny the Day of Resurrection, deny the punishment in the afterlife and deride the signs of Allah. Therefore, they close the door of mercy, forgiveness, repentance and turning to Allah.

> ***Then evil was the end of those who did evil, because they rejected the signs of Allah and used to mock them." Qur'an 30:10***

Sin demolishes faith and belief, corrupts morals and personality, degrades dignity and leads, in the end, to denying the signs of Allah. Sin mocks the Prophets (s), the Imams (s) and the Holy Qur'an, and then no advice or preaching will be useful to sinners or will affect their hearts.

> ***"And hasten to forgiveness from your Lord; and a Garden, the extensiveness of which is (as) the heavens and the earth, is prepared for those who guard (against evil." Qur'an 3:133***

In order to purify the heart from the effects of the apparent and hidden sins and to gain the forgiveness and mercy of Allah, it is one of the most important obligations for us to hasten promptly and immediately to repent and turn to Allah. Delaying repentance even for one moment is something despised and ugly. In fact, as some Qur'anic verses tell us, delaying repentance for any reason is injustice and aggression against ourselves, and this injustice and aggression is another sin added to our record.

> ***"...and whoever does not repent, indeed these are the unjust." Qur'an, 49:11***

Sinners must know that Allah , His Prophets (s) and His saints hate sinners to such a degree that Jesus Christ (s) often said to his disciples:

"O disciples, be beloved to Allah by hating the sinners, be near to Allah by keeping away from them and ask for His

contentment by being discontented with them."[43]

Sinners have to notice that when committing any sin their dignity and personality become degraded before Allah and their honor and values are lowered to the level of the animals and beasts. In fact, they may be more deviant and lower than animals, and they will be resurrected on the Day of Resurrection in an inhuman shape.

Imam Ali (s) said to al-Bara' bin Aazib, "How have you found this religion?" Al-Bara' bin Aazib answered, "We were like the Jews before we followed you. Worship was light for us but when we followed you and the true faith got in our hearts, we found worship so heavy inside us." Imam Ali (s) said, '...and then people will be resurrected on the Day of Resurrection in the shape of donkeys and you will be resurrected one by one taken to Paradise.'[44]

REPENTANCE IS AN ETHICAL OBLIGATION

The ulama and scholars have written many books about ethics. They have divided morals into two parts: virtues and vices. They have classified pride, haughtiness, selfishness and the like under vices, and they have put humbleness under the virtues. They have discussed this subject in detail. Sin is a result of man's haughtiness before Allah, whereas repentance is the delicious fruit of humbleness. Haughtiness occupied Iblis when Allah ordered him to prostrate himself before Adam (s). Then Iblis was cursed and exiled from the sanctum of the Divine mercy. It was haughtiness before the Divine order.

But the repentance of Adam (s) and his wife, which had been accepted by Allah, was the fruit of humbleness and submission

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[43] *Biharul Anwar*, vol.14 p.330.

[44] *Rijal* (men) by allama Bahrul Uloom, vol.2 p.127.

to the Almighty; therefore the ulama have said that haughtiness was the reason behind driving man out of the Paradise and keeping him away from the mercy of Allah. Therefore, it is obligatory to avoid pride and haughtiness because humbleness and submission to Allah lead us near to Allah and encourage us to obey and worship Allah. They also lead us to apologize before Allah for our sins and disobediences and then to repent and turn to Allah. We have to be servile and submissive to Allah and to turn to Allah with crying eyes and fearing heart. We have to determine sincerely to give up sins forever and to repair all we have committed before.

It has been mentioned in the following Hadith *qudsi*[45] that Allah talked to Prophet Moses (s) saying, "O son of Imran, give Me from your eyes tears, from your heart reverence, from your body submission and then call upon Me in the darkness of nights you will find me near and responding."[46]

The Holy Qur'an, when talking about Iblis, says:

> ***"He said: What hindered you so that you did not prostrate when I commanded you? He said: I am better than he: Thou hast created me of fire, while him Thou didst create of dust. He said: Then get forth from this (state), for it does not befit you to behave proudly therein. Go forth; therefore, surely you are of the abject ones." (7:12-13)***

The Holy Qur'an shows that the misery, meanness and exiling

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[45] Hadith Qudsi (sacred, or holy tradition or divine tradition) is a class of traditions which give words spoken by Allah, as distinguished from prophetic traditions which give the words of the Prophet. It contains Allah's words, it differs from the Qur'an which was revealed through the medium of Gabriel, is inimitable, is recited in the prayers and may not be touched or recited by the ceremonially unclean.

[46] *Biharul Anwar*, vol.13, p.361.

from the mercy of Allah , which had happened to Iblis, are the poisonous fruits of haughtiness before the orders of Allah ; the haughtiness that caused him to get out of the sanctum of Allah's mercy and fall down into the valley of meanness and punishment. Hence, we must avoid pride and haughtiness because this satanic state prevents us from obeying the orders of Allah the Almighty.

Allah has said about Adam (s) and his wife:

> ***"They said: Our Lord! We have been unjust to ourselves, and if Thou forgive us not, and have (not) mercy on us, we shall certainly be of the losers." Qur'an 7:23***

Thus, the Holy Qur'an has mentioned Adam (s) and his wife's confession of disobedience and their asking for forgiveness and mercy of Allah as good and desirable. It means that the Holy Qur'an has mentioned this confession as a kind of repentance and turning (to Allah) by Adam (s) and his wife. The Sura of al-Baqara, verse 37 mentions the acceptance of this repentance too. We must pay attention to the fact that confession and turning to Allah are precious results of spiritual humbleness, hearty reverence and psychological submission. According to the ulama, pride and haughtiness make a dark screen between us and our Creator, but humbleness and submissiveness make a paved way and an open door between believers and Allah. Holding on to pride and haughtiness is a great sin, whereas avoiding them is a great obligation. It is necessary that we should be humble before Allah and other people. We should make use of this humbleness to purify our hearts and souls from the dregs of sin and the darkness of disobedience and to grace our souls with worship and obedience. Repenting of sins is, indeed, a sign of being humble before Allah the Almighty and of being free from pride and haughtiness. Repentance is one of the

fundamental moral obligations.

We read in the traditions that talk about pride and haughtiness that Hakeem has said, "Once I asked Abu Abdullah (Imam as-Sadiq (s)) about the least sign of atheism and he said, "Pride is the least of it."[47]

Al-Husayn bin al-Ala' has said, "I have heard Imam as-Sadiq (s) saying, "Pride may be in the evil people of every kind. Pride is the dress (aspect) of Allah and whoever tries to put on the dress of Allah, Allah will make him meaner and lower."[48]

Imam al-Baqir (s) has said, "Glory is the dress of Allah and pride is His loincloth and whoever gets something of that, Allah will throw him into Hell."[49]

Imam as-Sadiq (s) has said about humbleness, "In the Heaven there are two angels responsible for people; whoever (of people) becomes humble before Allah, they exalt him and whoever becomes proud, they lower him."[50]

The Prophet (s) has said, "Whoever is humble before Allah, Allah exalts him, whoever is proud, Allah lowers him, whoever is moderate in his living, Allah bestows more blessings on him, whoever wastes, Allah deprives him of blessings and whoever remembers death much Allah loves him."[51]

In a *Qudsi* tradition, Allah said to Prophet David (s), "O Dawood (David), the closest people to Allah are the humble ones and the farthest people from Allah are the haughty

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[47] *Usool Al-Kafi*, vol.5 p.214.

[48] *Ibid*.

[49] *Ibid*., p.216.

[50] *Ibid*.,vol.4 p.366.

[51] *Usool Al-Kafi*, vol.4 p.366.

ones."[52]

[52] *Ibid*. p.372.

TURNING TO ALLAH

"And most surely I am most Forgiving to him who repents and believes and does good, then continues to follow the right direction." Qur'an, 20:82.

SINS AND THE ABILITY TO REPENT

Mothers do not give birth to sinful children, and children do not come to this world defiled with sins.

When a baby comes to this life for the first time, his mind is empty of any knowledge, intellect and information. He is completely ignorant of what is around him. When he comes to this world, he does not know anything, save crying and suckling. At the same time when he cries or suckles his mother's breast, he is ignorant of that too. Gradually instincts, feelings and lusts move into the circle of his physiological being and these bodily activities enter into the field of his life. Then the baby begins to learn from the external environment and surroundings and from the conduct of the others what is necessary for him to survive in this life.

As for the body of a baby, it is liable to different kinds of diseases and calamities throughout his life. The same is said about his intellect, soul, spirit and heart. Concerning morals, he is also liable to commit sins and vices. Hence, sins are accidental to man just as diseases that attack his body. Sin is something accidental and not spontaneous.

Bodily diseases can be cured by following the instructions of a doctor but intellect, spirit and soul, when diseased, can be cured by following the instructions of Allah the Almighty and obeying His orders.

If a sinner knows his state and notices his wrongdoing and he knows what he should do and what he should not do, he must get ready to repent, to turn to Allah and to follow the instructions of the "Spiritual Doctor" and then he will get out of the circle of sin to the circle of Allah's mercy. Thus, he gets free of sins and becomes pure, as he has been born.

A sinner cannot pretend that he is unable to repent because he, who is able to commit sins, is undoubtedly able to repent of those sins too.

Yes, if we who are able to eat, drink, come and go, talk, get married, work, play sports, travel and associate with other people will curb our appetites or activities if a doctor asks us to in order to avoid disease, then we should be able to avoid sins and falling into the abyss of corruption and disobedience.

If sinners make excuses for not repenting, Allah will not accept their excuses. If sinners and disobeyers refuse to repent now, Allah will not invite them to repent later.

Sinners must accept the fact that they are able to refrain from sin in any case and any condition. The Qur'anic verses show that Allah is kind to His people, and He accepts their repentance and forgives sinners even if their sins are as vast as the sands of deserts. In fact, Allah may recompense sins with good doings.

Sinners must perceive that if they do not hasten to stop committing sin and being disobedient, and they do not purify their inner beings from sin's dregs, then Allah will torture them severely and punish them for their sins and crimes with

the worst punishment.

Allah talks about Himself in the Holy Qur'an by saying:

> ***“The Forgiver of the faults and the Acceptor of repentance, Severe to punish…” (40:3)***

Imam Ali (s) described Allah the Almighty in the *Iftitah* supplication by saying, “I have ascertained that You are the most Merciful of the merciful at the time of forgiveness and mercy, and You are the severest Punisher at the time of punishment and revenge.”[53]

Allah declares to His sinful people His saying:

> ***“Say: O my servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the Merciful.” Qur’an 39:53***

Hence, if we understand the verses of the Qur'an that give us the good news that we have the ability to refrain from sins, and that Allah accepts our repentance and is forgiving and merciful, then we have no excuse if we delay repenting and keep on committing sins. Therefore repenting of sins is a prompt, moral, and rational obligation for all sinners.

If sinners do not hasten to repent, and they refuse to repair what they have committed and to purify themselves from the filth of sin and disobedience, then, in the afterlife, when they stand before Allah they will not be excused by appealing to reason, conscience or wisdom. The Day of Resurrection will come, when sinners will stand with deep regret, calling loudly:

> ***“…were there only a returning for me, I should be of the doers of good.” Qur’an, 39:58***

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[53] *Mafateeh al-Jinan*, by Abbas al-Qummi, Iftitah Du’a.

Allah will reply to them:

> ***"Aye! My revelations came to you, but you rejected them, and you were proud and you were one of the unbelievers." Qur'an 39:59***

On that day, no excuses will be accepted from sinners. Faith and good deeds alone will save them from the torture. Allah emphasizes the inevitable end of such people when saying:

> ***"And had those who are unjust all that is in the earth and the like of it with it, they would certainly offer it as ransom (to be saved) from the evil of the punishment on the day of resurrection; and what they never thought of shall become plain to them from Allah." Qur'an 39:47***

Imam Ali (s) stresses in *Du'a Kumayl* that there will be no excuse accepted from a sinner when not repenting and turning to Allah and that Allah has completed His authority over people by saying, "...You have the authority over me in all of that and I have no excuse before Your judgment against me..."[54]

A WONDERFUL TRADITION ON THE AUTHORITY OF ALLAH OVER PEOPLE

Abdul A'la, the freed slave of *aal*[55] Sam, narrated that he had heard Imam as-Sadiq (s) saying:

"On the Day of Resurrection a beautiful woman, who has been deceived by her beauty, will be brought to be tried. She will say, "O my Lord, You have made me so beautiful so that I did so and so." Then the Blessed Virgin Mary (s) will be brought forward. It will be said (to the woman), "Are you more beautiful than this one? We have made her so beautiful but

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[54] *Mafateeh al-Jinan*, Du'a Kumayl (Kumayl Supplication).

[55] Aal means "the family of".

she has not been deceived." A handsome man, who has been deceived by his beauty, will be brought. He will say, "O my Lord, You have made me handsome until I got so and so from women." Then Prophet Yousuf (Joseph) (s) will be brought forward. It will be said (to the man), "Are you more handsome than this one? We have made him so handsome but he has not been deceived." Then a miserable man, who has been deceived by (has lost his faith because of) his calamities, will be brought forward. He will say, "O my Lord, You have afflicted me with so many calamities that I have been deceived." Then Prophet Ayyoub (Job) (s) will be brought forward. It will be said (to the man), "Are your calamities severer than this man's? He has been tried but he has not been deceived (has not lost his faith)."[56]

WE HAVE INHERITED REPENTANCE FROM OUR FATHER ADAM AND MOTHER EVE

When Allah has created Adam as His caliph in the earth and when Adam's body has become straight and the divine spirit has been breathed into it,[57] he has become fit to be taught the names and then Allah has ordered the angels to prostrate themselves before Adam to glorify him. Then Allah has let him and his wife live in Paradise. Allah has permitted Adam and his wife to enjoy all the blessings of Paradise except a certain tree. Allah has forbidden him and his wife from approaching this tree and if they did they would be unjust:

> ***"… and do not approach this tree, for then you will be of the unjust." Qur'an, 2:35***

But the Satan, who has refused to prostrate himself before Adam and has been driven out of Paradise, has whispered evil to Adam and Eve because of his grudge against them until he

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[56] *Rawdhatul Kafi*, p.228.

[57] *Ibid.*, p.72.

could deceive them to commit the sin; eating from that prohibited tree. Then their hidden private parts appeared and they (Adam and Eve) lost their high position and honorable rank near Allah because of obeying the Satan. Thus, they have been exiled from Paradise and driven away from the mercy of Allah.

The Satan has whispered evil to Adam and Eve out of his hidden complexes and in order to lead them to that prohibited tree to commit sin. He said to them, 'O Adam and Eve, Allah has prevented you from this tree just because if you eat from its fruit, you will be two angels and then you will live in Paradise forever.'

In order to compact his evil whispering and to fix his plot into their hearts, the Satan took binding oaths that he wanted nothing save their goodness and advantage:

> ***"And he swore to them both: Most surely, I am a sincere adviser to you." Qur'an, 7:21***

His evil whispering affected them and the fires of love of life broke out inside them. This desire made a thick screen between them and the prohibition of Allah and they fall in the trap of the Satan. They involved in disobedience and stretched their hands towards the prohibited tree after the Satan had seduced them. When they ate from the fruit of the tree, their private parts appeared to them and the dress of gravity, dignity and light had been taken off them. They began to cover their private parts with the leaves of trees. Then Allah called out to them:

> ***"Did I not forbid you both from that tree and say to you that the Satan is your open enemy?" Qur'an, 7:22***

Thus, Adam and Eve had been driven out of Paradise where the position of deputyship, knowledge and the prostration of the angels before Adam had no any use for them. They had

come down from that exalted position to begin their life on the earth. But being away from the position of nearness (to the Lord), away from the angels, away from Paradise, paying no attention to the order of Allah the Almighty and obeying the Satan, altogether, had caused them a great sorrow, grief and regret; and hence they had got out of the horrible prison of selfishness and terrible suppression of desire because those selfishness and desire were the reason behind their becoming away from the mercy and care of their Beloved Lord and falling into the valley of deviation; therefore they could go out again to the horizon of the mercy, kindness and care of Allah; that horizon which was full of goodness and honor in the worldly life and deliverance and infinite success in the afterlife.

When Adam and Eve got out of Paradise in this way, they cried loudly, ***(Our Lord, we have been unjust to ourselves)*** and fallen into the prison of inadvertence and selfishness and slipped into the darkness of greediness and pride.

This attention and awakening were as the first step towards freedom and the cause for their rescue from the traps of the Satan in order to return to the mercy of Allah after being humble and submissive. If the Satan himself had become humble and submissive before Allah, he would have not come to his eternal fate of misery and wretchedness and he would have not fallen under the Divine curse and wrath forever.

We find that Adam and Eve, due to reason, sight and wakefulness and at the same time with regret, have not been impolite before Allah; they have not said to Him, 'forgive us!' but they have said,

> ***"...and if Thou forgive us not, and have (not) mercy on us, we shall certainly be of the losers." Qur'an, 7:23***

After this advertence, humbleness, submissiveness, regret, crying, repenting and going out of the prison of selfishness to the wide horizon of Allah's mercy, the doors of mercy have been opened for Adam and Eve and the divine care has come to save them from that misery and terrible fate:

> ***"Then Adam received (some) words from his Lord, so He turned to him mercifully; surely He is Oft-returning (to mercy), the Merciful." Qur'an, 2:37***

The light of the Lord has entered into Adam's heart through some words he has received and the perfect repentance has been realized via the connection between these three facts; "the light of the Lord", "the words" and "the soul of Adam". Repentance that can repair what one has missed through his past age is the light that will illuminate the way of future to a repentant.

It has narrated from Imam al-Baqir (s) that the words that Adam had received from Allah were, "O Allah, there is no god but You. Glory and praise be to You. My Lord, I have been unjust to myself; forgive me for You are the best Forgiver. O Allah, there is no god but You. Glory and praise be to You. My Lord, I have been unjust to myself; have mercy on me for You are the best Merciful One. O Allah, there is no god but You. Glory and praise be to You. My Lord, I have been unjust to myself; accept my repentance for You are the Oft-Returning, the Most Merciful".[58]

It has been narrated that Adam had seen honored names written on the Throne and when he had asked about them, it had been said to him that they had been the most honored names near Allah. The names were Muhammad, Ali, Fatima, al-Hasan and al-Husayn. Adam had begged Allah to accept his repentance and to high his position by the means of these

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[58] *Majma'ul Bayan*, vol.1 p.89.

names.[59]

When the rains of the Divine inspirations fell as words to water the seed of love in Adam, confession of his sin and of being unjust to himself grew. Adam had nothing to do save to cry and to pray his Lord and then the tree of choice grew in the land of his soul and the flowers of repentance and turning (to Allah) bloomed:

> ***"Then his Lord chose him, so He turned to him and guided (him)." Qur'an, 20:122***

SINS

Imam as-Sadiq (s), in a wonderful article as a "letter of repentance", talked about the sins that must be repented of promptly as a moral and legal obligation; the sins that if had not been repaired by true repentance, they would not be removed or omitted from the book of the soul and heart and they would trouble man's life in this world and subject him to the Divine torment on the Day of Resurrection.

Imam as-Sadiq (s) said, 'O Allah, I beg You to forgive me any sin that has been related to You and then I committed it again. I beg You to forgive me what I have wasted of Your obligations and rights of prayer, zakat, fasting, jihad, hajj, minor hajj, perfecting wudu' and ghusl, worshipping at night, glorifying You quite often, expiation for (breaking) oaths, returning to disobedience and every obligation I have neglected. I pray You to forgive me that and all what I have committed of major sins, minor sins, disobediences, bad deeds and lusts intendedly or by mistake, openly or secretly! I repent of that and of shedding blood, disobeying the parents, cutting the relation with the kin, fleeing from jihad, accusing honorable women, eating the monies of the orphans wrongfully,

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[59] *Majma'ul Bayan*, vol.1 p.89.

committing perjury, concealing true witnesses, buying Your covenant for a little price, usury, ill-gotten properties, magic, divination, pessimism, polytheism, hypocrisy, thieving, drinking wines, giving short measure and short weight, dissension, breaking covenants, fabrication, treason, breaking protection, (false) swearing, backbiting, talebearing, slandering, defaming, traducing, harming neighbors, insulting one another by nicknames, entering houses without permission, pride, haughtiness, stubbornness, exultancy, injustice in judgment, oppression when angry, fanaticism, supporting the unjust, helping others in sin and transgression, (littleness of family and of wealth and children), suspicion, following lusts, enjoining the wrong, forbidding the right, corruption, denying the truth, flattering the rulers, cheating, stinginess, talking about what I do not know, eating meat of dead animals, drinking blood, eating pork and any meat over which any other name than (that of) You has been invoked, envy, aggression, inviting to debauchery, wishing what You have granted to the others, self-deceit, reminding when gifting, intending to wrong, harming the orphans, chiding the beggars, breaking oaths, wronging any of Your people in his wealth, body and honor, what my eyes have seen, what my ears have heard, what my tongue has uttered, what I have stretched my hands to, what I have moved my feet to, what my skin has touched, what I have talked to myself which is disobedience to You and every false oath.'[60]

In this tradition, Imam as-Sadiq (s) has mentioned different sins that one should repent of and turn sincerely to Allah.

THE BAD RESULTS OF SINS

There are many bad results of sins in this life and the afterlife as mentioned by the Qur'anic verses and the traditions of

[60] *Biharul Anwar*, vol. 97 p.328.

Ahlul Bayt (s), that if a sinner does not repent of his sins, he will, definitely, be involved in these bad effects.

Allah has said,

> ***"Yea, whoever earns evil and his sins beset him on every side, those are the inmates of the fire; in it they shall abide." Qur'an, 2:81***
>
> ***"Say: Shall We inform you of the greatest losers in (their) deeds. Those whose effort goeth astray in the life of the world, and yet they reckon that they do good work. Those are they who disbelieve in the revelations of their Lord and in the meeting with Him. Therefore, their works are vain, and on the Day of Resurrection, We assign no weight to them." Qur'an, 18:103-105***

The scale will be set to the persons, whose deeds can be weighed, but the resisting disobeyers and unbelievers will have no any weight on the Day of Resurrection because their deeds will become as scattered dust and so they will have no deed to be weighed.

> ***"There is a disease in their hearts, so Allah added to their disease and they shall have a painful chastisement." Qur'an, 2:10***
>
> ***"But you will see those in whose hearts is a disease hastening towards them…" Qur'an, 5:52***

It means that the hypocrites hasten towards the enemies of Allah from among the Jews and the Christians.

> ***"And as for those in whose hearts is a disease, it adds uncleanness to their uncleanness and they die while they are unbelievers." Qur'an, 9:125***
>
> ***"(As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire."***

Qur'an, 4:10

Some scholars think, according to this holy verse and other verses, that these criminals, on the Day of Resurrection, will be punished by their sins. It means that their sins will become on the Day of Resurrection as painful torment and their crimes as chains and fires by which they will be tortured severely.

> ***"Surely those who conceal any part of the Book that Allah has revealed and take for it a small price, they eat nothing but fire into their bellies, and Allah will not speak to them on the day of resurrection, nor will He purify them, and they shall have a painful chastisement. These are they who buy error for the right direction and chastisement for forgiveness; how bold they are to encounter fire!" Qur'an, 2:174-175***

> ***"The parable of those who disbelieve in their Lord: their actions are like ashes on which the wind blows hard on a stormy day; they shall not have power over any thing out of what they have earned; this is the great error." Qur'an, 14:18***

It is understood from the previous verses that the bad results of sins are much more than what has been mentioned before. They are as following:

Entering into Hell on the Day of Resurrection, being in torment forever, losing the worldly life and the afterlife, loss of one's efforts and deeds, vanity of one's deeds on the Day of Judgment, (sinners) not being given any weight, increase of disobedience because of not repenting, hastening towards the enemies of Allah, cutting the connection with Allah, not being purified on the Day of Resurrection, changing guidance into deviation and changing forgiveness into torment.

Imam Zaynol Aabideen (s)[61] has talked about the bad results of sins by saying, 'The sins that remove blessings are: oppressing people, giving up doing good and favor, being ungrateful for blessings and giving up thanking Allah. The sins that cause regret are: killing innocent ones, breaking off relations with the kin until they feel in no need of each other, not offering prayer until its time elapses, being inadvertent to wills and to wronged people, not giving zakat until death comes. The sins that bring calamities are: disobedience of a knowing one by oppressing people, being rude to them and mocking them. The sins that keep blessings away are: pretending poverty, sleeping until after dawn and until the time of Fajr Prayer elapses, scorning blessings and complaining against Allah the Almighty. The sins that disgrace honors are: drinking wine, gambling, joking and talking nonsense, mentioning the defects of people and accompanying sinful and bad people. The sins that bring calamities are: refraining from helping needy people, refraining from supporting oppressed people, not enjoining what is right and not forbidding what is wrong. The sins that cause the enemies to prevail are: doing injustice openly, spreading debauchery, violating prohibited matters, disobeying good people and submitting to evil people. The sins that hasten perishment are: cutting communications with one's kin, false oath, lying, adultery, blocking the ways of the Muslims and pretending to be an imam falsely. The sins that dispel hope are: being desperate of the mercy of Allah, relying on other than Allah and disbelieving in the Promise of Allah. The sins that darken the space are: magic, divination, believing in stars, disbelieving in fate and being undutiful to one's parents. The sins that uncover the curtain (of the unseen) are: borrowing with no intention of repaying, exceeding in spending on

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[61] He is the fourth infallible imam of the Shia.

impermissible things, being stingy with one's family, children and relatives, impoliteness, impatience, laziness and making little of religious people. The sins that reject supplication are: malevolence, ill-intention, hypocrisy with brothers, disbelieving in responding to supplication, delaying obligatory prayers until their prescribed times elapse, giving up approaching Allah via doing good and paying charities, and using bad and obscene sayings. The sins that prevent the rain of the heaven are: the injustice of rulers in judgments, perjury, concealing true witnesses, preventing zakat, preventing loan and helping the needy, hard-heartedness towards the poor and the needy, being unjust to orphans and widows, chiding the beggars and turning away from them.'[62]

Imam Ali (s), concerning sins, says, 'Even if Allah had not threatened for disobeying Him, people must not disobey Him in order to be grateful to His blessings.'[63]

Therefore, we have to avoid any kind of sins as a matter of being grateful to Allah for His blessings and gifts, which can never be counted. In addition, we have to repent and regret the sins we have committed before. We have to apologize to Allah for our previous sins in order to gain His mercy, forgiveness, care and generosity.

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[62] *Ma'ani al-Akhbar*, p.270.

[63] *Nahjol Balagha*, maxim no.290.

THE WAY OF TRUE REPENTANCE

Paying attention to the important consequences of repentance, that are gaining forgiveness, mercy and Divine contentment and to be fit to enter into Paradise, to be safe from the torment of Hell, to be away from deviation and straying, to follow the right path and the way of guidance, to be pure from the darkness of sins and guilt…we have to say that repentance is a great and important matter, a big program and a clear Divine fact.

Repentance does not take place when one just says with his tongue "astaghfirullah- I ask Allah to forgive me" with a little shyness inside him or he sheds some tears secretly or openly for there are many people who repent in this way but after a little time they return to commit the same sins and disobediences they have committed before.

Returning to commit sins is the clearest evidence showing that the true repentance has not been realized and that the light of the actual turning to Allah has not penetrated one's soul. True repentance and actual turning to Allah are so important that a great part of the Qur'anic verses and holy traditions have talked about.

TRUE REPENTANCE IN IMAM ALI'S VIEW

Once Imam Ali (s) heard someone saying, "I ask Allah to forgive me". He said to him, 'Woe unto you! Do you know what "asking for forgiveness" is? Asking for forgiveness is the position of "illiyeen".[64] It includes six meanings; the first is to feel contrition for what one has committed before; the second is to determine not to commit it again forever; the third is to

[64] "Illiyeen" is the high position of the prophets, saints, martyrs and great faithful people near Allah (in Paradise).

give people their rights until meeting Allah with no responsibility; the fourth is to perform every obligation that has been missed; the fifth is to melt the flesh that has been grown out of ill-gotten properties by regretting and sorrowing until the skin sticks on the bones and then new flesh grows, and the sixth is to make the body taste the pain of obedience as it has tasted the sweetness of disobedience and then it is possible to say "astaghfirullah-I ask Allah for forgiveness".'[65]

A repentant has to realize the meaning of repentance and to determine definitely to give up sins and not to commit them again forever. He should not think of repentance while he is still committing sins. Procrastination and hoping to repent in the future is no doubt one of the plots of the Satan. It has been narrated that Imam ar-Redha (s) had said, 'He, who asks for forgiveness with his tongue and does not repent with his heart, mocks himself.'

In fact, it is ridiculous or regrettable that man throws himself into disease hoping that he may find the medicine! How much man loses because of this false hope of repenting and how much he commits crimes and sins while he talks with himself that the door of repentance is always open and that he can commit sins now and then he repents!

If man, when intending to repent, determines seriously and the conditions of repentance realize inside himself, this will lead to purify his inners and refine his soul and heart and then the dregs of sins will be removed from his organs inwardly and outwardly.

Repentance should not be just as a habit because sin, in fact, is darkness while repentance is light and often going and coming between darkness and light confuse the soul. Hence, if we repent of a sin and then we commit it again, we are still in

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[65] *Nahjol Balagha*, maxim no.309.

the circle of sin and our repentance is just a temporary sentiment.

A human soul is like Hell. It does not become full at all. It does not satiate with sin and disobedience. It is always greedy to impermissible things. It is these things that make man keep on committing sins and not approach Allah the Almighty. Therefore, the door of this oven must be closed by repentance and this unruly beast must be tied with the chains of the real turning to Allah.

Repentance is the reversal of the present condition and the conscious movement of faith and piety and the internal change of the heart and soul. Then man's connection with sins and their motives become weak and he is bound by a strong tie with the truth and the means of purity and lightness.

Repentance at its beginning is a new life; a pure and heavenly life. In this life man devotes his heart to Allah the Almighty and his soul to the good deeds. He purifies his inwards and outwards from the effects of sins.

Repentance in its essence is the extinction of the fire of fancies. It takes man to the path of the truth, obedience and submission to the Exalted Creator.

Repentance is the end of the control of the Satan over the inners of man. It prepares the tenacious psychological base that makes the truth rule over the inners of man and prevents him from slipping under the pressure of fancies and transient material pleasures.

EACH SIN HAS A SPECIAL REPENTANCE

Some people think, after committing some sins and offenses, that their repentance will be accepted just by apologizing to Allah and saying "I ask Allah to forgive me and I turn to Him" or by resorting to a mosque or one of the sacred places to

recite some supplications and to shed some tears whereas the Qur'anic verses and prophetic traditions concerning repentance do not accept this childish manner of repentance. A repentant should notice that repentance differs according to different sins and each sin has a special repentance. If repentance is not realized, one remains polluted with the effects of sin and his soul remains lacking morale; in fact it remains dark until the Day of Resurrection and this one will suffer the severe torment of that sin.

All the sins can be classified under three groups:

1. The sins that are committed by man when neglecting his obligations such as prayers, fasting, khums, jihad and the likes.
2. The sins that are committed when one disobeys Allah by committing impermissible things such as drinking wine, impermissible looking (at not mahram women),[66] adultery, gambling, sodomy, masturbation, listening to impermissible music and the likes which do not concern the rights of other people.
3. The sins that, besides leading to disobeying Allah, violate the rights of other people such as killing, stealing, usury, rage, extorting orphans' properties, bribe, aggression against people in their bodies and properties…etc.

Repenting of the sins of the first group is achieved by leaving these sins which means that one has to perform the missed obligations like prayers, fasting, hajj and paying khums and zakat of all the years that he has not paid.

Repenting of the sins of the second group is achieved by asking Allah for forgiveness, regretting and determining to

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[66] A mahram woman is a woman that a man cannot get married to.

leave these sins in a way causing one's state to change at all and causing his organs to abstain from committing such bad deeds forever.

Repenting of the sins of the third group is achieved by giving the rights of people back to them; a killer should let himself under the option of the guardians of the killed one to punish him or ask him to pay them blood money or to forgive him. A usurer must pay back all the monies he has taken from people as usury. An extorter must give all what he has extorted back to their owners. The properties of the orphans must be given back to them. Bribes must be given back to their owners. An aggressor must pay blood money and must recompense the loss and damage in people's properties and so on.

In order to achieve the real repentance man has to be cautious of three things:

(1) The Satan

The words "Satan" and "Iblis" have been mentioned in the Holy Qur'an about ninety-eight times. This dangerous and malicious creature has no aim out of his devilish acts and insinuation except to cut the connection between man and his Creator and to involve man into sins and crimes. The Holy Qur'an has warned man of a deviate and misleading invisible being living inside man which is called as "Satan".

Satan linguistically means vile, disobedient, mutinous, deviate and misleading whether this being is a human being or jinnee.

The Holy Qur'an and the traditions that have interpreted and explained the words of the Qur'an have mentioned the aspects of the Satan whether of human beings or jinn in this way: (open enemy, he who incites people to do evil and atrocity, he who ascribes bad things to Allah the Almighty, he who frightens good people of poverty if they spend their monies on good, he who involves man in sins, he who incites man

towards the valley of deviation, he who paves the way for man to slip into the circle of gambling and drinking wine, causes enmity and hatred among people, shows vices to them as good deeds, promises them of untruth, causes pride into man's heart, involves man into lowness, puts obstacles in the way of the truth, invites man to what leads to the torment of Hell, encourages man to divorce and prepares the background for it, fills man with desire to disobey (Allah) and to spread debauchery among people, makes the worldly life appear beautiful before man, fills man with love to money and wealth, incites man to commit sins and convince him to procrastinate repentance, plants selfishness, stinginess, backbiting, and telling lies into man's mind, motivates lusts and incentives of anger, encourages man to declare sins and disobediences, etc...)[67]

As long as man is still in the traps of the devils of the human beings and jinn, he remains unable to walk in the way of the real repentance because the prevalence of the Satan and the devils over man's heart paves the way for man to slip into the swamp of disobedience after repenting again and again because of the evil whispering of these devils and hence man breaks his promise and repentance and follows his desires and his Satan.

A repentant must pray Allah to grant him success to keep on his repentance, to keep on being away from sins and rebelling against the Satan and the devils and then he can be free from the control of the wicked Satan little by little and at last he can drive him away from his life and get rid of his rule over his soul and body. By doing this man prepares for himself a good base to repent and to turn to Allah with his deep heart and then this luminous covenant will not be broken by the

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[67] The Holy Qur'an, *Wassa'il ash-Shia*, vol.11, *Al-Khisaal*, *Biharul Anwar*, Warram Collection, *Nahjol Balagha*, *Ghurarul Hikam*.

darkness of sins and disobediences after that.

(2) The worldly life

The worldly life in its religious meaning is the way of man's relation with all the constituents of nature and all what makes his life and survival continue.

If this relation is based on the truth and the Divine system, no doubt this worldly life will be praiseworthy and it will lead man to (build) the afterlife too but if man's relation with this worldly life is based on one's tendencies and material pleasures, it will be dispraised and lead to the (destruction) of the afterlife.

Of course the relation that is based on worthless tendencies, pleasures and material lusts will be the first step leading to the mires of sin definitely.

Man in this wrong relation will be excessive lover to lusts and material pleasures and then he will commit what contradicts the commands of Allah. Such relation will deceive man to involve him in material pleasures and lusts and it will not bring him save loss and then to come on the Day of Resurrection with a back overburdened with sins, crimes and faults.

Imam Ali (s) says about such a worldly life, 'The worldly life deceives, harms and passes away...'[68]

In the *Qudsi* tradition it is narrated that Allah has addressed His messenger (Muhammad) describing to him the people of this worldly life who have been involved in its traps saying, 'The people of the worldly life are those whose eating, laughing, sleeping and anger are much. They are of little contentment. They do not apologize to whom they do wrong to and do not accept the apology of that who apologizes to them.

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[68] *Nahjol Balagha*, maxim no.415.

They are lazy when it is time to obey (Allah) and brave when they disobey (Him). Their hopes are too far whereas their ends are too near. They do not blame themselves. They fear Allah little and become too happy when eating foods. The people of the worldly life do not thank Allah at welfare and are not patient at misfortune. They belittle the great deeds of the others. They praise themselves with what they have not done themselves and they pretend to have what they do not have. They talk of what they wish, mention the defaults of the others and hide their (other people's) good deeds.'

He (Prophet Muhammad) asked, 'O my Lord! Is there any defects in the people of the worldly life other than these ones?'

Allah said, 'O Ahmad![69] The defects of the people of the worldly life are so many. Among them there are ignorance, stupidity…They do not be humble before the one whom they learn from. They consider themselves as wise while they are stupid near the knowing people.'[70]

If one repents of his sins but at the same time still lives under the domination of the worldly tendencies and pleasures, he cannot achieve inside himself the real repentance because whenever he repents, those pleasures and lusts attack him and draw him towards sin and then he breaks his repentance.

(3) Plagues

Strong adhering to the worldly life, excessive love to pleasures and lusts, changing according to tendencies, fancies and instincts besides the material and immaterial interests and pleasures all are considered as dangerous plagues that obstacle man's way and behavior and prevent him from achieving the real repentance. So a repentant must purify

[69] It is another name of Prophet Muhammad (s).

[70] *Biharul Anwar*, vol.77, p.23.

himself from all these things and try to cure these diseases and plagues so that he can follow the way of repentance and turning to Allah the Almighty.

THE GIFT OF ALLAH TO THE REAL REPENTANT

One of the infallible imams (s) says, 'Allah the Almighty has given the repentant three advantages. If He has given one of them to all the inhabitants of the heavens and the earth, they will be saved by it. Allah has said,

> ***"Surely Allah loves those who turn much (to Him), and He loves those who purify themselves." Qur'an, 2:222***

He, whom Allah loves, will never be tortured. Allah has said too:

> ***"Those who bear the power and those around Him celebrate the praise of their Lord and believe in Him and ask protection for those who believe: Our Lord! Thou embracest all things in mercy and knowledge, therefore grant protection to those who turn (to Thee) and follow Thy way, and save them from the punishment of the hell. Our Lord! and make them enter the gardens of perpetuity which Thou hast promised to them and those who do good of their fathers and their wives and their offspring, surely Thou are the Mighty, the Wise. And keep them from evil deeds, and whom Thou keepest from evil deeds this day, indeed Thou hast mercy on him, and that is the mighty achievement." Qur'an, 40:7-9***

Allah has also said,

> ***"And they who do not call upon another god with Allah and do not slay the soul, which Allah has forbidden except in the requirements of justice, and***

(who) do not commit fornication and he who does this shall find a requital of sin. The punishment shall be doubled to him on the day of resurrection, and he shall abide therein in abasement. Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones; and Allah is Forgiving, Merciful." Qur'an, 25:68-70

THE HOLY QUR'AN AND REPENTANCE

The word "repentance" and its derivatives have been mentioned in the Qur'an about eighty-seven times. It has been mentioned so much and this shows the greatness of this fact near Allah the Almighty.

We can classify what has been mentioned in the Qur'an concerning the matter of "repentance" into five parts:

1. The command of repentance
2. The way of the real repentance
3. Accepting repentance (by Allah)
4. Turning away from repentance
5. The reason of not accepting repentance

1. The command of repentance

Allah has said,

"...and ask forgiveness of your Lord, then turn to Him." Qur'an, 11:3

"...and turn to Allah all of you, O believers, so that you may be successful." Qur'an, 24:31

Ar-Raghib al-Isfahani says in his book Mufradat al-Qur'an,

'Success on the Day of Resurrection is life without death, honor with no ignominy, knowledge with no ignorance and

wealth with no poverty.’

Allah has also said,

> ***“O you who believe! turn to Allah a sincere turning.” Qur'an, 66:8***

From these Qur’anic verses it is understood that Allah the Almighty has ordered the believers and other than believers of repentance. It is well-known that obeying Allah is something obligatory and it leads man to the way of forgiveness and mercy and on the contrary that disobeying the order of Allah is impermissible and it leads to Allah’s wrath and torment and brings disgrace in this life and in the afterlife and causes eternal perishment.

2. The way of the real repentance

Repentance is not an easy matter. It is not achieved except by certain and practical conditions.

Among the elements that form the basic adobes in building the real repentance are regretting, determining to give up sin forever, changing one’s bad morals into good ones, repairing one’s deeds and past and relying on believing in Allah and the Day of Resurrection in following the straight path and the way of perfection.

Allah has said,

> ***“Except those who repent and amend and make manifest (the truth), these it is to whom I turn (mercifully); and I am the Oft-returning (to mercy), the Merciful.” Qur'an, 2:160***
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> ***“Repentance with Allah is only for those who do evil in ignorance, then turn (to Allah) soon, so these it is to whom Allah turns (mercifully), and Allah is ever Knowing, Wise.” Qur'an, 4:17***

> ***"But whoever repents after his iniquity and reforms (himself), then surely Allah will turn to him (mercifully); surely Allah is Forgiving, Merciful." Qur'an, 5:39***
>
> ***"And (as to) those who do evil deeds, then repent after that and believe, your Lord after that is most surely Forgiving, Merciful." Qur'an, 7:153***
>
> ***"But if they repent and keep up prayer and pay the poor-rate, they are your brethren in faith." Qur'an, 9:11***

According to these verses we notice that the conditions of the real repentance are: believing in Allah and the Day of Resurrection, reforming one's faith, morals and doings, prompt turning (to Allah) without any delay, cutting one's relation with injustice and sin, offering prayers, paying zakat and giving the rights of people back to them. Whoever repents in this way his repentance no doubt is a real repentance and then it will definitely be accepted by Allah.

3. Accepting repentance

When a sinful one obeys the order of Allah concerning the matter of repentance, tries to act according to the conditions of repentance and to follow the way that the Holy Qur'an has determined for the repentant, definitely his repentance will be accepted by Allah for Allah has promised sinful people who repent to accept their repentances. Such one is fit so that Allah purifies him from the consequences of sin and changes the darkness of his inners into light and brightness.

Allah has said,

> ***"Do they not know that Allah accepts repentance from His servants…" Qur'an, 9:104***
>
> ***"And He it is Who accepts repentance from His servants and pardons the evil deeds." Qur'an, 42:25***

"The Forgiver of the faults and the Acceptor of repentance." Qur'an, 40:3

4. Turning away from repentance

If turning away from repentance is due to despair of the mercy of Allah, then such a person should know that despairing of the mercy of Allah is one of the aspects of disbelief and the disbelievers.[71]

If a sinful turns away from repentance thinking that Allah is unable to accept his repentance and forgive him, he should know that this matter is from the morals of the stubborn Jews.[72]

If a sinful turns away from repentance out of pride, defiance and impudence before his generous Lord, he should know that Allah is mighty and powerful and He does not like such pride and impudent persons to be in His sacred yard. A person, who lives outside the circle of the love of Allah, lives a dry spirituality and is stuffed inside his dark soul besides that he is saved neither in this life nor in the afterlife.[73]

A sinful one has to know that his turning away from repentance-in spite of that the door of repentance is always open and one is able to repent with the previous mentioned conditions and that Allah accepts repentance from His people-is the very injustice against oneself and distorting and destroying the high Divine facts. Allah has said,

"...and whoever does not turn, these it is that are the unjust." Qur'an, 49:11

"Surely (as for) those who persecute the believing men and the believing women, then do not repent, they

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[71] Refer to the Qur'an, 12:87.

[72] Refer to the Qur'an, 5:64.

[73] Refer to the Qur'an, 16:23, 22:38, 28:76, 31:18, 57:23.

shall have the chastisement of hell, and they shall have the chastisement of burning." Qur'an, 85:10

5. The reason of not accepting repentance

When a sinful one finds the opportunity of repentance and he repents of his sins following all the conditions of repentance, definitely his repentance will be accepted by Allah the Almighty but if he wastes the opportunity of repentance and procrastinates it until the signs of his death come and then he announces repentance of his previous sins or his repentance is not according to the actual conditions or he disbelieves after his believing, his repentance will not be accepted. Allah has said,

"And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says: Surely now I repent; nor (for) those who die while they are unbelievers. These are they for whom We have prepared a painful chastisement." Qur'an, 4:18

"Surely, those who disbelieve after their believing, then increase in unbelief, their repentance shall not be accepted, and these are they that go astray." Qur'an, 3:90

THE TRADITIONS AND THE MATTER OF REPENTANCE

Imam Abu Ja'far Muhammad al-Baqir (s) has said,

'Adam has said, 'O my Lord, You have empowered the Satan over me and made him as the flow of the blood in me. O my Lord, do me something!' Allah said, 'O Adam, I have granted you that whoever of your progeny intends to do an evil, it will not be written against him but if he commits it, it will be written as one evil and whoever intends to do a good deed without doing it, it will be written for him as one good deed and if he does it, it will be written for him as ten good deeds.' Adam said, 'O my Lord, grant me more!' Allah said, 'I have granted you that whoever of your progeny does an evil and then asks for forgiveness, his evil will be forgiven.' Adam said, 'O my Lord, grant me more!' Allah said, 'I have granted your progeny repentance until the moment of death.' Adam said, 'O my Lord, this suffices me.'[74]

Imam as-Sadiq (s) narrates that the Prophet (s) has said, 'Whoever repents a year before his death Allah accepts his repentance.' Then he said, 'A year is too much. Whoever repents a month before his death Allah accepts his repentance.' Then he said, 'A month is too much. Whoever repents a week before his death Allah accepts his repentance.' Then he said, 'A week is too much. Whoever repents a day before his death Allah accepts his repentance.' Then he said, 'A day is too much. Whoever repents before (the moment) he sees the angel of death Allah accepts his repentance.'[75]

The Prophet (s) has said, 'Allah accepts the repentance of His servant even before he breathes his last. Turn to your Lord before you die and hasten to do good deeds before you become

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[74] *Al-Kafi*, vol.2 p.440, *Biharul Anwar*, vol. 6 p.18.

[75] *Al-Kafi*, vol.2 p.440.

busy (with other things) and keep what is between you and your Lord by mentioning Him too much.'[76]

It is narrated that Imam Ali (s) has said, 'There is no intercessor more successful than repentance.'[77]

And the Prophet (s) has said, 'Repentance cancels all what is (committed) before it.'[78]

Imam Ali (s) has said, 'Repentance calls down mercy.'[79]

He has also said, 'Turn to Allah and enter into His love because Allah loves those who turn much (to Him), and He loves those who purify themselves. The believers turn much to Allah.'[80]

Imam ar-Redha (s) has narrated from his fathers that the Prophet (s) had said, 'A believer near Allah is like a close angel. A believer near Allah is greater than this and nothing is more beloved to Allah than a repentant believing man or a repentant believing woman.'[81]

Imam are-Redha (s) has also narrated from his fathers that the Prophet (s) had said, 'A repentant of sin is like one who has not committed a sin.'[82]

It is narrated that Imam as-Sadiq (s) has said, 'Sincere repentance is that one repents of a sin and determines not to come back to it again.'[83]

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[76] *Biharul Anwar*, vol. 6 p.19.

[77] *Ibid*.

[78] *Mizan al-Hikma*, vol.1 p.338.

[79] *Ibid*.

[80] *Biharul Anwar*, vol. 6 p.21.

[81] *Uyoon Akbar ar-Redha*, p.198.

[82] *Biharul Anwar*, vol. 6 p.21.

[83] *Biharul Anwar*, vol. 6, p.22.

The Prophet (s) has said, ‘Allah is happier with the repentance of His servant than a sterile man when begetting a child, than a lost one when finding his destination and than a thirsty one when reaching a drinking fountain.’[84]

He has also said, ‘A repentant, if the effect of repentance does not appear on him, is not repentant. He should satisfy his litigants, offer his wasted prayers, be humble among people, keep himself away from lusts and emaciate his neck by fasting in the days.’[85]

Ameerul Mo’mineen (Imam Ali) (s) has said, ‘Repentance is regretting in the heart, asking (Allah) for forgiveness by the tongue, giving up (sins) by the organs and intending not to come back (to sins) again.’[86]

He has also said, ‘Whoever turns to Allah, Allah turns to him and his organs are ordered to cover his sins, the lands to conceal his sins and the guardians (angels) are made forget what they have written against him.’[87]

Imam as-Sadiq (s) has said, ‘Allah the Almighty has revealed to His prophet Dawood (David): if My faithful servant commits a sin and then turns and repents of that sin and becomes shy of Me when mentioning Me, I will forgive him and make the guardians (angels) forget (what they have written against him) and I change his evils into good deeds... and I am the most Merciful of the merciful ones.’[88]

In an important tradition the Prophet (s) has said, ‘Do you know who a repentant is?’ His companions said, ‘By Allah, no,

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84 *Mizan al-Hikma*, vol.1 p.338.

85 *Jami’ul Akhbar*, p.226.

86 *Biharul Anwar*, vol. 78 p.81.

87 *Thawabul A’mal*, vol.1 p.214.

88 *Ibid.*, p.125.

we do not.' He said, 'If one repents without satisfying his litigants, he is not repentant. Whoever repents without increasing his worship is not repentant. Whoever repents without changing his cloths (conducts) is not repentant. Whoever repents without changing his companions is not repentant. Whoever repents without changing his meetings is not repentant. Whoever repents without changing his bed and pillow is not repentant. Whoever repents without changing his morals and intent is not repentant. Whoever repent without opening his heart and giving with his hand generously is not repentant. Whoever repents without repressing his wishes and controlling his tongue is not repentant. Whoever repents without gifting the further power of his body is not repentant. If he does these things, he will be repentant.'[89]

What has been mentioned in this important tradition concerning the state of changing is something very important especially the things that one gains from unlawful sources or through unlawful relations.

THE ADVANTAGES OF REPENTANCE

Repentance has very important advantages in the worldly life and the in afterlife mentioned in the Qur'anic verses especially the verses concerning repenting of sins and also the honorable traditions narrated from Ahlul Bayt (s). Here we mention some of these advantages:

Allah has said,

> ***"…Ask forgiveness of your Lord, surely He is the most Forgiving. He will send down upon you the cloud, pouring down abundance of rain and help you with wealth and sons, and make for you gardens, and make for you rivers." Qur'an, 71:10-12***

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[89] *Biharul Anwar*, vol. 6 p.35.

"O you who believe, turn to Allah a sincere turning; maybe your Lord will remove from you your evil and cause you to enter gardens beneath which rivers flow." Qur'an, 66:8

Most of the verses concerning repentance end with the two attributes "Forgiver" and "Merciful". It means that Allah grants a true repentant with His forgiveness and mercy.[90]

"And if the people of the towns had believed and guarded (against evil) We would certainly have opened up for them blessings from the heaven and the earth." Qur'an, 7:96

In Tafseer Majma'ul Bayan an important and attractive tradition has been mentioned that once a man has come to Imam al-Hasan (s) complaining to him of barrenness. Imam al-Hasan (s) said to him, 'Ask Allah to forgive you!' Another one came to him complaining of poverty. Imam al-Hasan (s) said to him, 'Ask Allah to forgive you!' A third one came to him saying, 'Pray Allah to grant me a son!' Imam al-Hasan said to him, 'Ask Allah to forgive you!' The people there said to Imam al-Hasan (s), 'Some men came to you complaining and asking for different things but you ordered them all to ask Allah for forgiveness.' He said, 'I have not said that out of myself but I followed the saying of Allah when mentioning the story of Prophet Noah (s) where he said to his people,

"...Ask forgiveness of your Lord, surely He is the most Forgiving. He will send down upon you the cloud, pouring down abundance of rain and help you with wealth and sons, and make for you gardens, and make for you rivers." Qur'an, 71:10-12[91]

Anyhow what is understood from the Holy Qur'an and the

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[90] Refer to the Qur'an,3:89, 5:34, 7:153, 9:102, 24:5.

[91] *Majma'ul Bayan*, vol. 10 p.361.

noble traditions is that the advantages of repentance are: omitting sins, the Divine pardoning and forgiving, the Divine mercy, being safe from the torment of the hereafter, deserving to enter Paradise, safety of the soul, purity of the heart and the organs, being away from scandal, falling of rains, abundance of wealth and children, growing of gardens and flowing of rivers, disappearance of barrenness and poverty…

STORIES OF REPENTANT PEOPLE

"In their histories there is certainly a lesson for men of understanding." Qur'an,12:111.

THE IDEAL WOMAN

Asiya was the wife of the Pharaoh who was arrogant, wicked and malicious besides his bad beliefs and reprobate doings.

The Holy Qur'an describes the Pharaoh that he was unjust, proud, criminal, bloodshedder and tyrant.

Asiya sat on the throne beside the Pharaoh as the queen of that great country where everything was in her hand.

Asiya was a ruler as her husband was. She had great authorities and she could take whatever she wanted from the treasury of the kingdom and the wealth of the country.

Of course, the life beside such a husband in that form of government and power and that royal palace, which was full of servants, slaves and retinue, was a life full of pleasure, entertainment and happiness.

But this young woman, who was powerful and in that fascinating environment, one day heard the voice of the truth and the call of reality via the messenger of Allah Moses the son of Imran (s). She knew then the nullity of her belief, the falseness of her culture and the ugliness of her husband's deeds. The light of the truth shone in her heart and in spite of

that, she knew well that accepting this truth would make her lose all what she had of power, position and wealth and even she might lose herself and life too, in spite of all that, she did not cling to her luxurious environment. She accepted the truth and believed in the Divine religion and she submitted to Allah the Almighty. She got ready to enter the field of repentance and to do good deeds to reform her afterlife.

Repentance was not an easy and simple thing to Asiya. She must, for the sake of repentance, leave all the affairs of her life and get prepared for blame, scold and different kinds of torment from the Pharaoh and his assistants. Nevertheless, she entered the field of repentance, faith, guidance and good deeds. Her repentance cost the Pharaoh too much because it was spread in the town that the wife of the Pharaoh, the powerful queen, had given up the belief of her husband and believed in the religion of Moses the messenger of Allah. All the means of tempting and threatening by the Pharaoh and his assistants did not affect her because she had found the truth with her heart and mind and she discovered the emptiness and falseness of the mirage reality of the authority. She could not replace the light of the truth with the darkness of the untruth and the abyss of deviation. Yes! How could she replace Allah with the Pharaoh, the truth with the untruth, light with darkness, right with wrong, the afterlife with the worldly life, Paradise with Hell and happiness with wretchedness?

Thus Asiya insisted on faith, repentance and turning to Allah and on the other side the Pharaoh insisted on taking her back to falseness and to his company.

When the Pharaoh saw that all the means did not make any use with Asiya to bring her back to his company, he became too angry and he felt that he had been defeated before her steadfastness. He gave his command to torture her and to

crucify her and thus Asiya was hung with nails in her hands and legs and then after severe torment she was sentenced to death. The Pharaoh ordered his men to throw a big and heavy rock on her body but Asiya was patient before all that for the sake of Allah. She prayed Allah, under that cruel torment, to accept her repentance and her turning to Him.

Thus we find the Holy Qur'an giving the example of Asiya, the wife of the Pharaoh, for all the human beings and the believing men and women as an example of noble and virtuous man. It is because of her real repentance, faith, jihad, patience, certainty, steadfastness and determination so that no excuse remains for sinful persons in every nation and at every time. No sinful person, after this, can say that he, in certain states and circumstances, has had no way to repent, turn to Allah, believe and do good deeds. Allah has said,

> ***"And Allah sets forth an example to those who believe the wife of Firon (Pharaoh) when she said: My Lord! build for me a house with Thee in the garden and deliver me from Firon and his doing, and deliver me from the unjust people." Qur'an, 66:11***

Asiya has got a high position of greatness, honor and dignity for her repentance, faith, patience and straightness that the Prophet (s) has said about her, 'Paradise has longed for four women; Maryam (Mary) bint[92] Imran, Asiya bint Muzahim the wife of the Pharaoh, Khadeeja bint Khuwailid, the wife of the Prophet (s) in the worldly life and in the afterlife, and Fatima bint Muhammad.'[93]

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[92] "Bint" means daughter of.

[93] *Al-Khisaal*, p.195.

THE REPENTANCE OF SHA'WANA

Mulla Ahmad an-Naraqi in his moral book Mi'raj as-Sa'ada concerning real repentance mentions a wonderful story about that. He says,

'Sha'wana was a young girl. She was a dancer and she had a nice voice. She did not care for permissible or impermissible things. Whenever a meeting of debauchery was held in Basra in which young people and wealthy men gathered, Sha'wana was invited to delight them. She sang and danced to move in those polluted people pleasure and joy. With Sha'wana, there was a group of women and young girls.

One day while Sha'wana was going with her friends to a meeting of the same meetings of her, she heard painful weeping and loud crying coming from one of the houses. She was astonished. She asked, 'What is the matter? What is that crying for?' She sent one of her friends to see what the matter was. Her friend went but she did not come back. She sent another one to that house but she did not come back too. She sent a third woman to see what the matter was and she insisted on her to come back and not to let her wait too long. She went and after sometime she came back and said, 'O my lady, this crying was of the sinful and dissolute people.'

Sha'wana said, 'It would be better that I myself go and see what is there.' She approached that meeting and saw a preacher preaching the people and talking to them about the hereafter and reciting through his speech this Qur'anic verse,

> ***"When it shall come into their sight from a distant place, they shall hear its (Hell) vehement raging and roaring. And when they are cast into a narrow place in it, bound, they shall there call out for destruction." Qur'an, 25:13***

When she heard this verse and knew its meaning with her heart and soul, she cried and said, ‘O preacher! I am one of the sinful women. I am polluted with sins and now I feel shy and regretful. Will my repentance be accepted by Allah the Creator?’

The preacher said, ‘Yes, your sins can be forgiven even if they are as much as the sins of Sha’wana!’ She said, ‘Woe unto me! I am Sha’wana. My sins have become so much that I have become as an example to sinful people. O preacher, since now I give up sins and become abstinent and I will never attend the meetings of debauchery.’

The preacher said, ‘Allah is the most Merciful of the merciful ones even to you.’

Thus Sha’wana repented in a real repentance and became one of the real worshippers until her body, which had grown out of (the monies of) sins, melted, her heart suffered and crying and weeping pained her too much. One day she looked at herself and said, ‘Ah! This is my life in this world so how about my afterlife!’ She heard from her inside a voice saying to her, ‘Keep on worship and you will know how your afterlife will be.’

REPENTING IN THE BATTLEFIELD

Nasr bin Muzahim mentions in his book Waq’at (battle of) Siffeen that Hashim al-Mirqal has gone with a group of the Qur'an reciters to support Ameerul Mo’mineen (Imam Ali) (s) in the battle of Siffeen when he saw a young man from the army of Mo’awiya reciting some verses of poetry and challenging that someone might fight him. He abused Imam Ali (s), cursed him and dispraised him too much. Hashim al-Mirqal said to him, ‘After this speech there is enmity and after this fighting there is punishment. Fear Allah because you will

return to Him and He will ask you about this situation and what you have intended to do.' The young man said, 'I will fight you because your man (Imam Ali) does not offer prayers as I have been told...

Hashim said that he had showed him the truth and proved to him the deception of Mo'awiya. When he knew the truth, he apologized, repented, turned to Allah and joined the army of Imam Ali (s).

THE REPENTANCE OF THE JEW YOUNG MAN

Imam al-Baqir (s) said, 'There was a Jew young man who often came to the Prophet (s) until the Prophet (s) became familiar with him. The Prophet (s) might send him to do something for him or might send with him a book to his people. The Prophet (s) missed him for some days and he asked about him. It was said to him that the Jew had been in the last day of his life. The Prophet (s) with some of his companions visited him. The Prophet (s) had a charisma that whomsoever he talked to answered him. He called out the name of the Jew and the Jew opened his eyes and said, 'O Abul Qassim,[94] here I am!' The Prophet (s) said, 'Say: I bear witness that there is no god but Allah and Muhammad is the messenger of Allah.' The young man looked at his father and he did not say anything to him. The Prophet (s) asked him again and he looked at his father who he did not say anything to him. Then the Prophet (s) asked him for the third time to say the shahada. The young man looked at his father and his father said to him, 'If you want, say the shahada and if you do not want, do not do.' The young man said to the Prophet (s), 'I bear witness that there is no god but Allah and you are the messenger of Allah.' After a moment the young man died. The Prophet (s) asked the young man's father to leave them alone

[94] Abul Qassim is the surname of Prophet Muhammad (s).

and then he said to his companions, 'Wash him (do ghusl to the dead), enshroud him and then bring him to me to offer the prayer for him.' Then the Prophet (s) went out saying, 'Praise be to Allah who has saved by me a person from the Hell today.'[95]

A NOMAD REPENTING OF DISBELIEF AND POLYTHEISM

Imam as-Sadiq (s) said that the Prophet (s) had said to his companions during one of his battles, 'A man will come to you from one of these mountain passes. He has desisted from following Iblis since three days.' It was not long until a Bedouin appeared. His skin had stuck to his bones, his eyes had disappeared in his head and his lips had become green because of eating legumes. He asked about the Prophet (s) until he met him. He said to the Prophet (s), 'Offer Islam to me!' The Prophet (s) said to him, 'Say: I witness that there is no god but Allah and Muhammad is the messenger of Allah.' The man said, 'I witness.' The Prophet (s) said to him, 'You are to pray five times and to fast in Ramadan.' He said, 'I acknowledge.' The Prophet (s) said to him, 'You are to perform the hajj to the Kaaba, to pay the zakat and to do ghusl of janaba.'[96] He said, 'I acknowledge.' After that, the Bedouin with his camel had fallen behind. The Prophet (s) stopped and asked about him. Some people went back looking for him. They found that the hoof of the camel had fallen into a hole of the rats and so the camel had fallen to the ground. The neck of the Bedouin and the neck of his camel had broken and they both were dead. The Prophet (s) ordered his companions to erect a tent in which he washed the dead Bedouin and enshroud him. The people heard that the Prophet (s) was moving here and there inside the tent. When the Prophet (s)

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[95] *Biharul Anwar*, vol. 6 p.26.

[96] Janaba is major ritual impurity.

went out of the tent, his forehead was sweating. He said, 'This Bedouin died while he was hungry. He had believed (in Allah) and his faith was not mixed with injustice. The Houris[97] hurried to him with the fruits of Paradise filling his mouth. This one (Houri) said, 'O messenger of Allah, make me one of his wives' and that one said, 'O messenger of Allah, make me one of his wives!'[98]

THE REPENTANCE OF SHAQEEQ AL-BALKHI

Shaqeeq was one of the wealthy people's children. Once he went on trade to the land of the Turks while he was a young boy yet. He entered into a house of idols. He saw there an employee who had shaved his head and beard and put on purple cloths. Shaqeeq said to the employee, 'You have a live and knowing Maker. Worship Him and do not worship these idols which neither harm nor benefit!'

The employee said to Shaqeeq, 'If it is as you say, then He (the Maker) is able to provide you with the means of subsistence in your country but why you have toiled all the way for trading here?'

Shaqeeq considered too much and followed the way of asceticism.

Shaqeeq said, 'I have asked seven hundred scholars about five things and all of them have given the same answers. I asked, 'Who is rational?' They said, 'A rational person is one who does not love the worldly life.' I asked, 'Who is good?' They said, 'A good person is one who is not deceived by the worldly life.' I asked, 'Who is rich?' They said, 'A rich person is one who is satisfied with what Allah has given to him.' I asked,

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[97] Houri is any of the virgins of the Muslim paradise, promised as wives to believers.

[98] *Biharul Anwar*, vol. 68 p. 282, al-Khara'ij wel-Jara'ih, p.184.

'Who is poor?' They said, 'A poor person is one who wishes to have more and more.' I asked, 'Who is stingy?' They said, 'A stingy person is one who does not give the right of Allah from his properties.'[99]

THE ANGELS AND THE SINS OF THE REPENTANT

It has been mentioned that the angels ascend to the Heaven with the sins of a person and when they submit them to the Guarded Tablet, they find good deeds (written) instead of these sins and then they prostrate themselves and say, 'O our Lord, You know that we have written against him (the sinful one) just what he has done.' Then Allah will say, 'You said the truth but my servant repented of his sin and interceded with me by his tears and so I forgave his sin and granted him generously and I am the Most Bounteous.[100]

A SINFUL ONE AND THE TIME-LIMIT OF REPENTANCE

It has been mentioned that when Allah had cursed Iblis, Iblis asked Allah to respite him and Allah respited him until the Day of Resurrection. Allah said to him, 'What will you do?' He said, 'I swear by Your loftiness that I will not go out of Your servant's chest until he dies.' The Lord said, 'By My glory and loftiness, I will not prevent my servant from repentance until he dies.'[101]

THE SINFUL AND THE HOPE OF REPENTANCE

It has been mentioned that Yazeed bin Marthad always cried and his tears did not stop. When he was asked about that, he said, 'If Allah has threatened me if I committed a sin, He would imprison me in the bathroom, it would make my tears

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[99] *Rawdhaat al-Jannaat*, vol.4 p.107.

[100] *Rooh al-Bayan*, vol.2 p.179.

[101] *Ibid*., p.181.

not stop so how would it be where Allah has threatened to imprison me in a fire which He has kindled for three thousand years? He has kindled the fire for one thousand years until it has become red and then for one thousand years until it has become white and then for one thousand years until it has become black. It is black like the dark night.'[102]

THE TRUTHFUL ONE AND THE REPENTANT ONE

It has been mentioned that Abu Umar al-Zujaji, who was a pious man, had said, 'My mother died and I inherited a house. I sold the house for fifty dinars and I went to perform the hajj. When I arrived at Babylon, one of the members of the caravan met me and said, 'What is there with you?' I said to myself, 'Truthfulness is good.' I said to him, 'Fifty dinars.' He said, 'Give them to me!' I gave him the pouch. He opened it and he saw the fifty dinars. He said to me, 'Take them! I have been taken by your truthfulness.' Then he got down of his sumpter and said to me, 'Ride it!' I said, 'I do not want.' He insisted on me and I rode it. He said, 'I will follow you.' In the next year he joined me and he kept to me until he died.'[103]

THE NEIGHBOR OF ABU BASEER

One has to take care of his neighbors in everything and has to be as a kind brother to them. He has to care for their problems, comfort them in their sorrows, help them in the different affairs of their lives and support them in the disasters. But the neighbor of Abu Baseer was not of this kind.

Abu Baseer said, 'I had a neighbor who followed the rulers and therefore he had got a plenty of money. He bought some songsters and he often made meetings and drank wines. He always troubled me. I complained at him to himself more than

[102] *Rooh al-Bayan*, vol.2 p.225.

[103] *Ibid.*, p.235.

one time but he did not desist from his doings. When I insisted on him, he said to me, ‘O man, I am afflicted and you are safe! Would you please introduce me to your friend (Imam as-Sadiq(s))? I hope that Allah may save me by you.’ I was affected by his saying. When I went to Abu Abdullah (Imam as-Sadiq) (s), I mentioned to him the state of this man. He said to me, ‘When you go back to Kufa, the man will come to you. Say to him, ‘Ja’far bin Muhammad (as-Sadiq) says to you: give up all what you do and have and I assure Paradise to you by the will of Allah.’ When I went back and told my neighbor of that, he cried and said, ‘By Allah, did Ja’far say that?’ I swore before him that Imam as-Sadiq had said that. He said, ‘This suffices me’ and left. After some days he sent for me. I found him naked behind the door of his house. He said to me, ‘O Abu Baseer, nothing remained in my house. I have got rid of everything and now I am as you see.’ I went to my friends and collected to him what I could clothe him with. After a few days, he sent for me that he was ill. I visited him and cured him from time to time until he was about to die. I was sitting near him when he was dying. He fainted for a moment and then he came to his consciousness and said to me, ‘O Abu Baseer, your friend (Imam as-Sadiq) has carried out his promise to us’ and then he died. When I went to the hajj, I visited Abu Abdullah as-Sadiq (s). I got permission and came into the house. He said while my leg was in the courtyard and the other was in the vestibule of his house, ‘O Abu Baseer, we have carried out our promise to your friend.’[104]

THE REPENTANCE OF THE THIEF

One night I have got the honor of offering the prayer in Holy Qum behind the great scholar and the lofty knowledgeable, the teacher of ethics the deceased Hajji Redha Baha’uddeeni.

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[104] *Biharul Anwar*, vol. 47 p.145-146.

After the prayer I said to this great scholar, ‘I am in need of your advice and precious words.’ He said, ‘Let your hope be in Allah the Generous, the Ever Abundant Giver. He does not prevent anyone from His care and mercy. He Himself prepares the ground and the means for the guidance and deliverance of His people.’ Then he mentioned to me a wonderful story narrated by a caravanner from Aromiya (north of Iran) who brought with him a caravan of pilgrims and travelers to Holy Mashhad every year. The caravanner said, ‘Traveling by cars has recently started. A traveler at that time put his baggage with him in the same place where he sat because the cars then were trucks. Travelers sat in the place of baggage and furniture and beside them they accumulated their baggage.

In one of the travels to visit the holy shrine of Imam ar-Redha (s) there were thirty travelers with me in the car. Our travel was decided to be at the beginning of the following week. I saw Imam ar-Redha (s) in my sleep. He said to me with special kindness and love, ‘Bring with you in this travel Ibraheem the thief who steals the pockets of people.’ I awoke astonishedly. I thought about the reason that had made Imam ar-Redha (s) ask me to bring this dissolute man who was famous of debauchery and whose fame among people was too bad. I thought that this dream was just one of the confused and untrue dreams. In the following night I saw the same dream but nevertheless I paid no attention to it. In the third night, I saw in my sleep Imam ar-Redha (s) who was angry. He said to me angrily, ‘Why did you not do what I have ordered you?’

On Friday I went to the quarter in which the wicked and dissolute people often gathered. I saw this Ibraheem among them. I went near him and greeted him. I invited him to visit the holy shrine of Imam ar-Redha (s). he became astonished and said to me, ‘The shrine of Imam ar-Redha (s) is not fit to

be visited by those who are polluted with sins. There are many pious and pure lovers. Please exempt me from this travel.' I insisted on him but he did not accept. Then he said to me sharply and angrily, 'I do not have the cost of travel. In fact, I have just thirty rials and I have got them illegally. I have stolen them from a poor old woman.' I said to him, 'I do not want any fare from you for this travel. I am responsible for your going and coming. You are my guest in this travel.' At last, he agreed to come with me to Mashhad. It was decided that the caravan would set out on Sunday.

We set out and our travel began. All the travelers were astonished at the presence of Ibraheem, the thief, among them but no one of them dared to ask such a question.

The car moved with all these travelers and their baggage to cross a long earthy way through mountains and valleys. We arrived near Zaydar. It was unsafe area and it was the place of the Turkmen highwaymen. Suddenly we saw that the way was closed by one of the wicked highwaymen. The car stopped and the highwayman got on. He shouted at the travelers, 'Throw all the money you have in this bag and do not try to resist because definitely you will be killed.'

He took all the monies the driver and the travelers had and left the car. The car moved and after several hours it reached Zaydar. It stopped in front of a café. The travelers got down and sat at the side of the way shadowed by a cloud of sorrow and pain because of what they had faced. The unhappiest one among them was the driver who said, 'No money remained with me at all. I do not have even the price of gasoline and the spending of the car; therefore it is too difficult for us to arrive at our destination.' Then he burst into tears because of distress. But suddenly and before the astonished eyes of the travelers Ibraheem, the thief, got up and took a pouch of money out of his pocket and said to the driver, 'How much

money did the highwayman take from you?' The driver mentioned a certain amount and Ibraheem paid him that amount. Then Ibraheem came to the travelers one by one and gave them the stolen monies and then nothing remained in the pouch except thirty rials. Ibraheem said, 'These thirty rials are what have been taken from me.' The all became astonished and asked Ibraheem where he had brought this money from. He answered, 'I was standing near the door of the car. When the highwayman took the money from the travelers and put it in his pocket, he became certain that he had succeeded. When he wanted to leave the car, I stole the pouch from his pocket. He got down without feeling anything. The car moved quickly to be far away from that place until we arrived here. This is your money which has been stolen from you.'

The caravanner went on his speech saying, 'I cried loudly. Ibraheem said, 'I brought your money back to you. Why are you crying now?' I told him about what I have seen in my dream and said to him, 'Now I understand why Imam ar-Redha (s) insisted on me to bring you with us. He wanted to save us from the danger by you.' When Ibraheem heard this, his condition changed strongly and he burst into crying. He kept on that until we arrived at Holy Mashhad and the gold dome of the holy shrine appeared to us. There he said, 'Tie my neck and hands with chains and pull me in this manner to the holy shrine.' When we got down of the car, we carried out his saying and pulled him in this manner to the holy shrine. He was in a wonderful state of humbleness and submission during our movement to the holy shrine. He repented in a wonderful repentance. He threw the money of that unknown old woman in the holy shrine (as alms). He beseeched Imam ar-Redha (s) to intercede with Allah for him to forgive his sins. The travelers envied him his guidance and blessing. Our travel came to an end with the utmost happiness and delight

and we all came back to Aromiya except that repentant one who remained to reside in the holy shrine.'

REPENTANCE AND BESEECHING

It has been narrated that once Imam as-Sadiq (s) was sitting in the temple of Abraham (s) in the Kaaba when an old man, who had spent his age in disobedience and sins, came. He looked at Imam as-Sadiq (s) and said, 'The best intercessor with Allah for the sinful you are!' He caught the curtain of the Kaaba and recited:

'By the virtue of the grandfather[105] of this man,

By the virtue of al-Abtahiy al-Hashimiy,

By the virtue of the revelation that has been revealed to him,

By the virtue of his guardian, the great hero,[106]

By the virtue of the two pure sons of Ali,

And their mother, the daughter of the pure benevolent,

By the virtue of all the imams who have followed their grandfather's way,

By the virtue of al-Qa'im al-Mehdi,

O my Lord, forgive me, the sinful slave of Yours!'

Then a voice was heard saying, 'O old man, your sins were great but we have forgiven them all by the virtue of your intercessors. If you ask us to forgive the sins of all the people of the earth, We will do except for the killer of the she-camel (of Prophet Salih), the killers of the prophets and the killers of the infallible imams.'[107]

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[105] Prophet Muhammad (s).

[106] Imam Ali (s).

[107] *Biharul Anwar*, vol. 94 p.20.

THE DRUNKARD AND REPENTANCE

Al-Faydh al-Kashani, who is a spring of virtues, knowledge, insight and discernment, says in his valuable book al-Mahajja al-Baydha', 'Once a drunkard gathered some of his drinking companions and gave four dirhams to his servant and ordered him to buy some fruit for the meeting. The servant passed by the door of Mansoor bin Ammar while he was asking the people to help a poor man. He said, 'Whoever gives him (the poor man) four dirhams I will pray four prayers for him.' The servant gave the four dirhams to the poor man. Mansoor said to him, 'What do you want me to pray for you?' The servant said, 'I want to be free from my master.' Mansoor prayed for him with that and said to him, 'What is the other?' The servant said, 'May Allah compensate me my dirhams.' Mansoor prayed for him and said, 'What is the other?' He said, 'May Allah accept the repentance of my master.' Mansoor prayed for him and asked what the other prayer was. The servant said, 'May Allah forgive me, my master, you and the people.' Mansoor prayed for him and then the servant went back. His master asked him why he had been late and he told him of what had happened. His master asked him with what Mansoor had prayed for him. He said, 'I asked for freedom to myself.' His master said, 'You are free since now. What is the second thing?' The servant said, 'I wanted that Allah may compensate me for the dirhams.' His master said, 'I give you four thousand dirhams. What is the third thing?' The servant said, 'That Allah may accept your repentance.' The master said, 'I repent and turn to Allah since now. What is the fourth?' The servant said, 'That Allah may forgive me, you, the people and Mansoor.' The master said, 'This fourth thing is not mine.' When he went to bed that night, he saw in his sleep that as if a sayer said to him, 'You have done your duty. Do you think that I do not do mine? I have forgiven you, your

servant, Mansoor bin Ammar and all the present people.'[108]

EXPENSIVE WEEPING OF THE REPENTANT

It has been narrated that at the time of one of the saints there was a young man who had spent his age in idleness, fancies and amusement without paying any attention to his afterlife. Therefore, he was far from pious and benevolent people and could not find a place among notable and charitable people. When he was about to die, he reviewed the list of his deeds and his past age and he did not find in the field of his deeds even one branch to cling to it and he did not find in the garden of his morals even one flower to smell from it the fragrance of good life. He wept from the depth of his heart and his tears fell down over his face. He prayed his Lord regretfully and sorrily to apologize of what he had committed, 'O You, Who have the world and the afterworld, have mercy on the one who has neither the world nor the afterworld.' After his death, the people of the village became delighted and they carried his corpse outside their village. They threw the corpse in a dunghill and poured earth on it. In that night the saint saw in his sleep that as if a sayer said to him, 'Go to that place and wash the corpse, enshroud it and bury it beside the pious people.' The saint said, 'He was famous of debauchery. What has given him this rank near You so that he deserved Your pardon and forgiveness?' He heard the answer, 'He saw himself as destitute, he felt shy and cried so We had mercy on him. Is there anyone asking Us for rescue and We did not rescue him?! Is there a needy one, who cried asking Us to achieve his need, and We did not respond to him?!'[109]

SHOWING REPENTANCE AND SOLVING PROBLEMS

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[108] *Al-Mahajja al-Baydha'*, vol.7 p.267.

[109] *Manhaj as-Sadiqeen*, vol.8 p.110.

Jabir al-Ju'fi, who is one of the reliable narrators to the Shia, has narrated that the Prophet (s) had said, 'Once three persons set out wandering in the earth. While they were worshipping Allah in a cave at the top of a mountain, a big rock fell down and closed the opening of the cave. One said to another, 'O men, by Allah, nothing will save you from this calamity unless you confess truthfully before Allah. Come on! Mention what you have done sincerely for the sake of Allah and mention your sins!' One of them said, 'O my Lord, You know that once I have admired a beautiful woman and I have paid too much money to get her. When I could get her and slept with her, I remembered the Hell and then I left her for fear of You. O Allah, save us from this rock!' The rock cracked. The other one said, 'O my Lord, You know that one day I have hired some men to plow the field for half a dirham to each of them. When they finished their work, I gave them their wages. One of them said, 'I have done a work of two persons. By Allah I do not take less than one dirham.' He left his wage with me. I sowed with that half of a dirham in my field. The field fruited too much. The man came and wanted his half a dirham. I paid him ten thousand dirhams. O Allah, if You know that I have done so just for fear of You, so save us from this rock!' The rock was displaced a little and they looked at each other. The third one said, 'O my Lord, You know that one day I have brought a vessel of milk to my mother and father but they were sleeping. I did not put the vessel aside for I feared that a vermin might spit out into it and I hated to wake them up in order not to disturb them. I remained standing with the vessel in my hands until they woke up and drank the milk. O my Lord, if You know that I have done this just for the sake of You, please save us from this rock!' Then the rock was displaced and they could find their way out.' Then the Prophet (s) said, 'Whoever is truthful to Allah will be saved.'[110]

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[110] *Noor ath-Thaqalayn*, vol.3 p.249.

THE WONDERFUL MORALS AND THE MORE WONDERFUL END

The translator of the great book "Tafseer al-Mizan" Professor Sayyid Muhammad Baqir al-Musawi al-Hamadani told me in Holy Qum on Friday 16 Shawwal, 1413 A.H. at nine o'clock in the morning that,

'In Jundab in Hamadan (northwest Iran) there was a wicked man, who was drunkard, called Ali Jundabi.

Although this man was not aware or interested in the religious facts and he always associated with the dissolute and bad people, he had some good aspects inside him. One day while he was sitting in a café in a beautiful area outside the town and drinking tea with one of his friends, a beautiful woman with her graceful body, bright face and rural activeness drew his attention.

He often put on his head an expensive velvet cap. Suddenly he put off his cap and put it under his foot. His friend shouted at him, 'What do you do to your cap?' He said, 'Be calm and patient for a little!' After some minutes, he bent, picked his cap from the ground and put it on his head and then he said to his friend, 'This was a beautiful married woman. If she saw me with this cap and smartness, she might think that I was more handsome than her husband and then her relation with her husband might weaken for that; therefore I did not want to appear before her with this beautiful cap so that her intimate relation with her husband not to change into cool relation.'

In Hamadan there was a famous preacher called Sheikh Hasan who was used to make "ta'ziya"[111] during the days of Aashura.

[111] Ta'ziya is special speeches, lectures and ceremonies performed during Aashura' (the tenth day or the first ten days) in Muharram, the first month of the Islamic calendar during which the anniversary of the battle of Kerbala and the martyrdom of Imam Husayn (s) and his household and companions was.

He was religious, pious and respected by his people.

Sheikh Hasan said, ‘In the afternoon of one of the days of Aashura’ I went to Hasar, outside the city of Hamadan, to perform ta’ziya there. I was late a little there and when I went back, I found the gates of the city closed. I knocked at the gate and I heard the voice of Ali al-Jundabi, who was drunk and had lost his mind, shouting, ‘Who are you?’ I said, ‘I am Sheikh Hasan the reciter of ta’ziya.’ He opened the gate and shouted at me, ‘Where have you been till now?’ I said, ‘I went to the village of Hasar to recite ta’ziya and to mention the disaster of the master of the martyrs (Imam Husayn) (s).’ He said to me, ‘Recite ta’ziya to me too!’ I said, ‘Ta’ziya required listeners and a minbar.’ He said, ‘There is everything here.’ Then he bowed and said to me, ‘Ascend my back. It is the minbar and I am the listener and recite to me the calamity of al- Abbas[112] (the moon (light) of the Hashemites)!’

I was afraid of him and I was obliged to do what he wanted. I ascended his back and recited ta’ziya. He cried too much and I was affected unusually that I have never been affected in such away throughout my life. When I finished reciting ta’ziya, this drunkard got up and a wonderful change happened inside him.

After sometime and by the blessing of beseeching Ahlul Bayt (s) he traveled to visit the sacred places in Iraq. He visited the holy shrines of Ahlul Bayt (s) and then he resided in Najaf.

At that time, the religious authority of the Shia was al-Mirza ash-Shirazi, who had announced his famous fatwa on prohibiting tobacco. He lived in Najaf. Ali al-Jundabi did not part with him in offering congregational prayers at all. Ali’s place in the congregational prayers was known and he kept on attending these prayers for a long time.

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[112] He was Imam Husayn’s brother.

In one night between the prayers of Maghrib and Isha'[113] Mirza ash-Shirazi was informed that one of the famous ulama had left to the other world and he had said in his will that he wanted to be buried in the corridor that was connected with the holy shrine (of Imam Ali); therefore a tomb was dug there. After finishing Isha' prayer it was said to Mirza ash-Shirazi that that scholar had been struck with apoplexy and then he recovered his consciousness. But suddenly they found Ali al-Jundabi dead on his prayer rug in the same place where he offered the congregational prayer behind al-Mirza. Al-Mirza ordered to carry Ali al-Jundabi and bury him in that tomb which had been dug near the holy shrine.

REPENTANCE OF THE GRAVEDIGGER

It has been narrated that one day Ma'ath bin Jabal had come to the Prophet (s) crying. He greeted the Prophet (s) and the Prophet (s) replied to his greeting. Then the Prophet (s) asked him why he had been crying and he said, 'O messenger of Allah, at the door there is a young man with a soft body, bright color and beautiful face. He cries for his youth as a woman bereaved of her child. He wants to meet you.' The Prophet (s) said, 'O Ma'ath, let him come to me.' The young man came in, greeted the Prophet (s) and the Prophet (s) replied to his greeting. Then the Prophet (s) asked him why he had been crying and he said, 'How do I not cry while I have committed sins that if Allah punishes me for some of them, He will throw me into the Hell? I think that Allah will punish me for them and He will not forgive me at all.' The Prophet (s) said, 'Have you associated with Allah anything else?' He said, 'I seek the protection of Allah from associating anything with my Lord!' The Prophet (s) asked him, 'Have you killed an innocent one?' He said, 'No!' The Prophet (s) said, 'Allah will

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[113] Maghrib is sunset (prayer) and Isha' is evening (prayer).

forgive you even if your sins are like the mountains.' The young man said, 'My sins are greater than the mountains.' The Prophet (s) said, 'Allah will forgive you even if your sins are as much as the seven earths with their seas, sands, trees and creatures.' He said, 'My sins are greater than the seven earths and their seas, sands, trees and creatures.' The Prophet (s) said, 'Allah will forgive you even if your sins are like the heavens and their stars and like the Throne.' The young man said, 'They are greater than that.' The Prophet (s) looked at him angrily and said, 'Woe unto you! Are your sins greater or your Lord?' The young man fell down to the ground saying, 'Glory be to my Lord! There is nothing greater than my Lord. O messenger of Allah, my Lord is greater than every great thing.' The Prophet (s) said, 'Is there anyone that forgives the great sin except the great Lord?!' The young man said, 'O messenger of Allah, no, by Allah there is not.' Then the young man kept quiet. The Prophet (s) asked him, 'O young man, would you tell me about one of your sins?' He said, 'Yes, I would. I have been digging graves for seven years. I took the dead out of their graves and took off their shrouds. One day a bondmaid from al-Ansar died. When she was buried and her family left and the dark night came, I came to her grave. I dug out the grave and took her out. I took off her shroud and left her naked at the edge of her grave. When I left, the Satan began inciting me and saying, 'Do you not see her abdomen and white? Do you not see her thighs?' He still said to me so until I came back to her. I could not control myself until I made love with her and left her in her place. I heard a voice behind me saying, 'O young man, woe unto you from the Lord of the Day of Punishment where He will stop me with you as you have left me naked among the dead, taken me out of my grave, extorted my shrouds and left me impure until the Day of Punishment! Woe unto your youth from the Hell!' I do not think that I will smell the fragrance of Paradise forever!' The

Prophet (s) said, 'O dissolute! Be away from me! I fear of being burnt in your fire. How near to Fire you are!' The Prophet (s) kept on saying that until the young man was taken away from the Prophet (s).

The young man went to Medina to supply himself with provisions and then he went to the mountains to worship Allah there. He put on a coarse garment, tied his hands to his neck and called, 'O my Lord! This is your slave Bahlool tied before You. O my Lord, You are the One Who knows me well. I have slipped as You know. O my Lord! I have repented and come to Your prophet but he drove me away and made me fear more. O my Lord, I pray You with Your name, glory and great sovereignty not to disappoint my hope! O my Lord! Do not annul my prayer and do not despair me of Your mercy!'

He kept on that for forty days and nights. The beasts cried with him. When he spent forty days and nights, he raised his hands towards the heaven and said, 'O my Lord! What do You do to my need? If You have responded to my prayer, forgiven my sin and decided to punish me, then hasten to burn me with fire or with a punishment that perishes me in this world or You save me from the scandal on the Day of Resurrection!'

Then Allah revealed to the Prophet (s), ***"And those who when they commit an indecency,"*** (Qur'an, 3:135) it means adultery ***(or do injustice to their souls)*** by committing a sin greater than adultery like digging the graves and extorting the shrouds of the dead ***"remember Allah and ask forgiveness for their faults***" fear Allah and hasten to repent ***"and who forgives the faults but Allah,"*** Allah says, 'O Muhammad, my slave has come to you repenting but you rejected him. Where and to whom does he go? Whom does he ask to forgive his sins except Me?' Then Allah said, ***"and (who) do not knowingly persist in what they have done"*** do not keep on committing adultery, digging the graves and taking the shrouds of the

buried dead:

> ***"(As for) these, their reward is forgiveness from their Lord, and gardens beneath which rivers flow, to abide in them, and excellent is the reward of the laborers." Qur'an, 3:136***

When this verse was revealed to the Prophet (s), he went out reciting it and smiling. He said to his companions, 'Who can show me the way to that repentant young man?' Ma'ath showed the Prophet (s) the way. The Prophet (s) with his companions went there. When they arrived at that mountain, they went up looking for the young man. They found him between two rocks offering prayer. His hands were tied to his neck, his face was blackened and the edges of his eyelids were too harmed because of crying. He was praying Allah and saying, 'O my Master, You have created me so well and have made me beautiful. I wish I knew what You will do to me! Will You burn me in Fire or You will make me reside beside You? O Allah, You have bestowed upon me too many blessings. I wish I knew what my end will be! Will You hurry me to Paradise or You will drive me to the Hell? O my Lord, my sin is greater than the heavens and the earth and than Your great Throne! I wish I knew whether You forgive my sin or expose me with it on the Day of Resurrection!' He still said that, cried and poured earth over his head while the beasts had gathered around him and the birds above him crying with his crying. The Prophet (s) came near to him, untied his hands from his neck, wiped the dust from his head and said to him, 'O Bahlool, be delighted! Allah has freed you from the Hell.' Then the Prophet (s) said to his companions, 'Avoid sins in this way as Bahlool has done!' Then the Prophet (s) recited to Bahlool what Allah had revealed concerning him (Bahlool) and brought him the good news of being in Paradise.'[114]

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[114] *Biharul Anwar*, vol. 6 p.23.

THE REPENTANCE OF FUDHAYL AL-AYYADH

At the beginning Fudhayl was one of the highwaymen. He was the head of a gang of thieves who attacked the trading caravans and robbed their monies. But, nevertheless, Fudhayl had magnanimity and high determination. He did not rob the baggage of women. He did not rob the monies of poor and weak people in the caravans. And even the persons whom he took their monies he left some money with them so that they could reach their countries. He was not proud before anyone of people. He gave up neither prayers nor fasting. As for the reason of his repentance it has been said,

'He loved a woman but he did not succeed to marry her. Sometimes he went near the house of that woman. He became exited and began crying because of his love to her. One night a caravan passed by that place. Among the people of the caravan there was a man reciting the Qur'an. Fudhayl heard him reciting this verse:

> ***"Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah." Qur'an, 57:16***

When Fudhayl heard this verse, he came down from above the wall and said, 'O my Lord, Yes, it has come, it has com...' He walked crying, regretting, being confused and unknowing where to go. He reached some ruins in which there were some people of one of the caravans. He heard them saying, 'Let us go from here. It is the time of leaving.' One of them said, 'No, it is not the time of leaving. Fudhayl is in the road and he will attack the caravan and rob all what we have.' Then Fudhayl cried, 'O people of the caravan, it is the good news! This dangerous thief and polluted robber has repented.'

After his repentance Fudhayl went every day looking for the people whom he had robbed their monies and he begged them

to pardon and forgive him.[115]

Later on he became one of the real instructors and he worked in educating the people. He had left wise maxims.

THREE REPENTANT MUSLIMS

In the battle of Tabook some people did not join the Prophet (s); some of the hypocrites and some of the faithful men among whom were Ka'b bin Malik the poet, Marara bin ar-Rabee' and Hilal bin Umayya al-Waqifi.

Ka'b said, 'I have never been stronger than I was at that time when the Prophet (s) went to fight (in the battle of Tabook) and I did never have two sumpters together except on that day. I said to myself: I will go to the battle tomorrow...I will go after tomorrow..." I was strong but I slackened. After the going of the Prophet (s) (and his army) I remained (in Medina) several days. Every day I went to the market but without having anything to do. I met Hilal bin Umayya and Marara bin ar-Rabee' who both had not joined the Prophet (s) too. We agreed on that we would come early to the market but without having any business. We always said that we would go (to join the Prophet (s)) the following day...and the day after it until we were told that the Prophet (s) would come back. We felt very sorry. When the Prophet (s) came, we received him to congratulate him for safety. We greeted him but he did not reply to our greeting and he turned away from us. We greeted our brothers (the Muslims) and they also did not reply to our greetings. Our families knew about that and they turned away from us. When we went to the mosque, no one greeted us or talked with us. Our wives went to the Prophet (s) and said to him, 'We have known that you are angry with our husbands. Do we separate from them?' the Prophet (s) said, 'Do not

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[115] *Tathkiratul Awliya'*, p.79.

separate from them but do not let them sleep with you.'

When Ka'b and his two friends saw what happened to them, he said, 'What makes us remain here in Medina while the messenger of Allah (s), our brothers and our families do not talk with us? Come on! Let us go to the mountain and remain there until Allah accepts our repentance or we die there.' They went to a mountain near Medina. They fasted. Their families brought them food, put it aside and left without talking with them. They remained such for many days crying day and night and praying Allah to forgive them. When it was too long, Ka'b said to his friends, 'Allah has been angry with us, the messenger of Allah has been angry with us, our brothers have been angry with us and our families have been angry with us. No one talks with us. Why do we not be angry with each other?' They separated in the night and took oaths that no one of them should talk with the other until Allah would accept their repentances. They remained so for three days. Each one of them was in a certain side of the mountain without seeing or talking with the others. In the third night while the Prophet (s) was in the house of Umm Salama (his wife), this verse, which announced the acceptance of the repentances of those three men, had been revealed to him,

> ***"And to the three who were left behind, until the earth became strait to them notwithstanding its spaciousness and their souls were also straitened to them; and they knew it for certain that there was no refuge from Allah but in Him; then He turned to them (mercifully) that they might turn (to Him); surely Allah is the Oft-returning (to mercy), the Merciful." Qur'an, 9:118***

Allah accepted their repentance when He knew the sincerity of their intentions.[116]

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[116] *Tafseer al-Safi*, vol.1 p.738.

REPENTANCE OF AL-HURR BIN YAZEED AR-RIYAHI

At first al-Hurr bin Yazeed ar-Riyahi was not with Imam Husayn (s) but then he became one of his most sincere companions and supporters. Al-Hurr was a magnanimous man and the chief of the tribe of bani Riyah. He did not believe in the weak saying “an ordered one is excused”; therefore he disobeyed the order of the emir ibn Ziyad[117] and joined Imam Husayn bin Ali (s) and he fought against the unjust army bravely and determinedly until he was martyred.

Al-Hurr was one of the chiefs of Kufa (in Iraq) and of the notable leaders of the Umayyad army. His family was one of the noble Arab families. Therefore ibn Ziyad, the wali of Kufa, made use of this rank of al-Hurr and appointed him as the leader and emir of an army of one thousand knights and sent him to capture Imam Husayn (s) and bring him to Kufa.

It has been mentioned that when al-Hurr had taken the book (the order) of ibn Ziyad and gone out of the palace of ibn Ziyad, he heard a voice calling out, ‘Be delighted to be in Paradise O Hurr!’ He turned and he did not see anyone. He said to himself, ‘What is this good news?! I am going to fight al-Husayn and I am brought good news of being in Paradise!’

Thus, al-Hurr was a man moving from the direction of intellect and he did not look at the matter from its worldly side. He did not follow the order of ibn Ziyad blindly and he was not among those who bought with their faith worldly ranks and positions. He was unlike many of people who whenever their ranks went higher their feet sank more into the sands of the untruth and followed their tendencies and followed the surrounding influences without distinguishing the right from the wrong and the truth from the untruth. He

[117] Ubaydillah bin Ziyad was the wali of Kufa appointed by Yazeed bin Mo’awiya the Umayyad caliph.

was not like those who considered good whatever their leader considered good and bad whatever their leader considered bad. Those people thought that a leader did not commit anything wrong at all. They thought that every opinion the leader had must be right. But al-Hurr was not of this kind. He thought before he obeyed. His obedience was not blind roving in vacuum and darkness.

Al-Hurr set out from Kufa in the morning at the head of one thousand knights towards the desert to meet Imam Husayn (s). When it was noon, the caravan of Imam Husayn (s) appeared to them from far but thirst had struck al-Hurr, his men and their horses then. There was no water in that land and Imam Husayn (s) could do with his enemies by the weapon of thirst and so he would gain an important victory without using the sword or shedding blood. But he did not do that. Rather he faced the enmity with love and said to his companions, 'Al-Hurr is thirsty, give him water! His men are thirsty, give them water and their horses are also thirsty, water them!' His companions obeyed him and al-Hurr, his men and their horses quenched their thirst. Al-Husayn (s) had expected that he would face such a situation and so he had taken with him much water. Then Imam Husayn (s) said to the caller (of Azan), 'Call out for the prayer!' Imam Husayn (s) said to al-Hurr, 'Would you lead your companions in offering the prayer?' Al-Hurr said, 'No, but I offer the prayer behind you.' This exalted morals and high politeness of one of the leaders of the enemy army showed the strong determination and high personality of this man. In this way al-Hurr resisted his tendencies and high standing and became humble before Imam Husayn (s) and offered the prayer behind him with one thousand of his knights.

This high politeness was a flash of success and the first step for guidance in the end. He could control his tendent soul and

this gave him strength and determination to an extent that at the critic moment and in front of thirty thousand warriors of the people of Kufa he felt strong and determined that he refused to obey the order of the Umayyad leadership and controlled the deviate motives that took him towards the untruth.

As if he felt that there were two comparable powers inside him; one was the power of politeness and the other was the power of understanding and feeling. Each one of these two powers pulled him towards Allah the Almighty and by the two powers together, he got great might and a defeating power.

Al-Hurr's prayer behind Imam Husayn (s) was the first glimpse of faith he felt inside him and practiced in his conscience. That prayer was as the first objection and indifference to the orders of the Umayyad government by al-Hurr bin Yazeed ar-Riyahi.

The army of Kufa offered the prayer behind Imam Husayn (s) too. This prayer was a sign of being Muslims and obeying the Prophet (s).

The people of Kufa offered prayers because they were Muslims and followers of the prophet of Islam but nevertheless they failed the son and guardian of the Prophet (s) and left him aidless and then killed him. Is there such a contradiction among the other nations and peoples?

After Asr[118] prayer Imam Husayn (s) made a speech before the all. He said,

'O people, if you fear Allah and give the right to its people, Allah will be more pleased with you. We are the progeny of Muhammad (s) and we are worthier of this matter (the caliphate) over you than those who claim what they have no

[118] Asr means afternoon.

right of and who rule over you with injustice and aggression. If you refuse but to bear a grudge against us and to ignore our right and if your opinion now is other than what your books and messengers have had when they have come to me, I will leave you alone and go back.' Al-Hurr said, 'By Allah I do not know what books and messengers you talk about!' Imam Husayn (s) said to one of his companions, 'O Aqaba bin Sam'an, take out the two saddlebags which have the books (of the people of Kufa) sent to me!' Aqaba took out two saddlebags full of books and he spread them before al-Hurr. Al-Hurr said, 'We are not among those who have written books to you. We are ordered if we meet, we should not leave you until we take you to Kufa to Ubaydillah bin Ziyad.' Imam Husayn (s) said to him, '(Our) death is nearer to you than this matter.' Then he said to his companions, 'Get up and ride your sumpters.' They rode and waited until their women rode. Imam Husayn (s) said to them, 'Leave!' When they tried to leave, the army of Kufa prevented them from leaving. Imam Husayn (s) said to al-Hurr, 'May your mother lose you, what do you want?' Al-Hurr said, 'If any one of the Arabs other than you said it to me, I would not refrain from defaming his mother whoever he was but, by Allah, I cannot mention your mother except with the best of attributes as possible as I can.' Imam Husayn (s) said to him, 'Then what do you want?' Al-Hurr said, 'I want to take you to the emir Ubaydillah.' Imam Husayn (s) said, 'By Allah, I will never follow you.' Al-Hurr said, 'By Allah, I will never let you alone...'[119]

Then some men of Kufa joined Imam Husayn (s). Al-Hurr wanted to imprison them. Imam Husayn (s) refused and said, 'I will protect them from whatever I protect myself.' Then al-Hurr left them alone.[120]

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[119] *Al-Irshad* by al-Mufeed, p.224-225.

[120] *Tareekh* of at-Tabari, vol.3 p.308.

They moved until they arrived at Kerbala where Umar bin Sa'd was the leader of the army. When Umar bin Sa'd got ready to fight, al-Hurr came to him and said, 'May Allah right you! Will you fight this man (Imam Husayn)?' Umar said, 'Yes, by Allah, a fight in which heads should fall and hands should scatter.' Al-Hurr said to him, 'Will you not be satisfied with one of the conditions he has offered?' Umar bin Sa'd said, 'By Allah, if it was up to me, I would but your emir (bin Ziyad) has refused that.'

Then al-Hurr came, with a man from his people called Qurra bin Qays, and stopped aside. He said, 'O Qurrah, have you watered your horse today?' Qurra said (to himself), 'By Allah I thought that he wanted to withdraw so that he would not attend the fight and he did not want me to see him do that. I said to him, 'No, I have not. I will go to water it now.'

Al-Hurr began to go nearer little by little towards Imam Husayn (s). A man from his people called Muhajir bin Owss said to him, 'O ibn Yazeed, what do you want to do? Do you want to attack?' He kept silent and he began shivering. The man said to him, 'O ibn Yazeed, by Allah your state is suspicious! By Allah, I have not seen you in such a state at all. If it is said to me "who is the bravest one in Kufa" I will not mention anyone but you. What is the matter with you?' Al-Hurr said, 'I am choosing between Paradise and Hell. By Allah, I will never prefer anything to Paradise even if I am cut to pieces and then burnt.' Then he beat his horse and hastened to join Imam Husayn (s).

Al-Hurr had believed in Paradise, Hell and the Day of Resurrection and thus was the result of believing in the Day of Resurrection.

Men of understanding know well that at the time of crisis some moments may come to man that form in his heart a

hundred meetings of consultation and speechers and preachers stand in every side of the heart instead of the different tendencies mentioning their opinion on the matter. Then man is in need of an ultimate power to give a final decision and then to take him out of the circle of pondering and thinking into the field of execution and this power is not found except in the heroes and liberal people who carry out the requirements of faith with wisdom and prudence and omit the obstacles due to their faith in their mission.

Abraham (s), the destroyer of the idols, was the only man who had faced his enemies alone and after achieving his aim (destroying the idols), his enemies knew his intention.

Thus was al-Hurr! He saw the both sides and the both ways clearly and so he had nothing but to set about. This situation was in need of determination to set about and al-Hurr had had determination and power. He flew with the wings of determination and power towards Imam Husayn (s) and escaped from his hunters.

When he became away from the influence of his enemies and the influence of this worldly life and turned away from the pleasures of ranks, leadership, worldly honor and the likes and nothing remained except his rescue from plagues, he remembered that whoever followed the path of Allah and the path of jihad would not be afflicted with plagues even if he died on the way and before reaching the destination because the Divine mercy would receive him and rescue him from death. Allah the Almighty rescues His beloved people from death and death does not take them from Allah the Almighty. Everyone chooses Allah, Allah will choose him and he will be among the dwellers of the gardens of bliss.

Anyhow this liberal man could pass three difficult stages;

1. Coming out of the influence of the enemy and its army

2. Coming out of the influences of the worldly life
3. Coming out of the circle of plagues

The love of the truth became firm inside him and if they had cut him into pieces, they would have not been able to shake his firm faith or to turn him away from Paradise which he had aimed at. Therefore, he said in his reply to al-Muhajir bin Owss, 'I am choosing between Paradise and Hell…' and he took an oath, 'By Allah, I will never prefer anything to Paradise even if I am cut into pieces and then burnt.'

He beat his horse and hastened towards Imam Husayn (s). When he became near the camp of Imam Husayn (s), he turned over his armor. The companions of Imam Husayn (s) said, 'This knight, whoever he is, has come for safeguard.'

Ibn Tawooss, the historian, says, '…then he beat his horse and hastened towards al-Husayn (s) putting his hand on his head and saying, 'O Allah, I have turned to you. Turn to me for I have frightened the hearts of Your guardians and the children of Your prophet!'[121]

At-Tabari says, '…he joined al-Husayn (s) and said to him, 'May I die for you O son of the messenger of Allah! I am the one who has prevented you from going back and kept step with you along the way and clamored against you in this place. I swear by Allah Who there is no god but Him, that I did not think that the people (Yazeed, ibn Ziyad and their followers) would refuse what you had offered to them at all and they would dare to fight you. I said to myself: I do not care to obey some of their orders so that they will not think that I disobey them and they will accept from Husayn the conditions he has offered to them. By Allah, if I thought that they would not accept them from you, I would not do to you what I have done.

[121] *Al-Malhoof*, p.160.

Now I have come to you turning to Allah and repenting of what I have done and comforting you with myself until I die before you. Do you think that my repentance will be accepted?'

Imam Husayn (s) said, 'Yes, Allah accepts your repentance and forgive you. What is your name?'

He said, 'I am al-Hurr bin Yazeed.'

Imam Husayn (s) said, 'You are (hurr) free[122] as your mother has named you. You are free inshallah in this world and in the afterworld. Get down!'[123]

REPENTANCE OF TWO BROTHERS AT THE LAST HOURS OF ASHURA

Repentance in Islam is returning the high standing to a sinful one near Allah when repenting. Returning this high standing is achieved when a sinful person himself repents with sincere intention and the others have nothing to do in this concern. This way is always open before the sinful because the Divine religion is the religion of hope, the source of love and the spring of mercy. Imam Husayn (s) was the mirror of the wide mercy of Allah, mercy on people, mercy to lovers and mercy to enemies. The very existence of Imam Husayn (s) flowed with love; his speech was full of love and his conduct was full of love. Since he had faced his enemies, the army of Yazeed, on his way, he tried to guide them and bring them to the straight path of Allah. He did everything he could to guide and reform them.

He tried that before the war and during the war too by saying and doing. He could save those, who were ready to be guided, from Hell and made them among the people of Paradise. The

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[122] Hurr in Arabic means free or noble.

[123] *Tareekh* of at-Tabari, vol.3 p.320.

last call of Imam Husayn (s) to guide those who were ready to be guided was when he became alone with no supporter when all his supporters had been martyred. He said,

'Is there any one to support us...is there anyone to protect the women of the messenger of Allah?'

This call was heard by Sa'd bin Harth al-Ansari and his brother Abul Hutoof bin Harth. They waked up from their inadvertence. These two brothers were from al-Ansar and from the tribe of al-Khazraj but they had no good relation with Ahlul Bayt (s). In fact they were among the enemies of Imam Ali (s) and from the Kharijites of al-Nahrawan whose motto was "judgment is only to Allah" and a sinful had no right of the rule and government. Was Imam Husayn (s) sinful and Yazeed was not?!!

These two brothers left Kufa under the leadership of Umar bin Sa'd in order to fight Imam Husayn (s) and kill him. They arrived at Kerbala. When the day of Ashura came, they were with the army of Yazeed. The war broke out and bloods were shed and they were still with the army of Yazeed. When Imam Husayn (s) remained alone and aidless, they were still with the army of Yazeed. But when Imam Husayn (s) called out this call, they waked up and said to themselves: "Al-Husayn is the son of the messenger of Allah and we look forward to the intercession of his grandfather on the Day of Resurrection." They left the army of Yazeed and joined Imam Husayn (s). They defended Imam Husayn (s) and fought against the army of Kufa bravely. They killed several enemy warriors and they were wounded with many wounds until they were martyred.[124]

Allama Kamraei in his book "the element of courage"[125] says, 'When the women and children heard the voice of al-Husayn

[124] The imam of the martyrs (Peeshwaaye shaheedan), p.394.
[125] *Unsur Shaja'at*, vol.3 p.169.

calling for help: “Is there any supporter to support us” they began crying and weeping loudly. When Sa’d and his brother heard this painful call and the crying of the women and children of Ahlul Bayt (s), they turned their horses and hastened towards al-Husayn (s). Then they came to the field of fighting and attacked the enemy army. They fought near Imam Husayn (s) and killed some enemy warriors. They were wounded with many wounds and were martyred in the same place.’

Every one should hear the wonderful story of these two brothers which arouse in the soul expectation and hope of unexpected successes as it has been with the prophets.

Because of the speciality of the light of hope, every prophet has got some certain qualities that has connected him with the unseen and breathed in him a new spirit that he has not been desperate until the last breath. They did not consider the mere approaching a sin as a sin and disobedience and they did not consider such a person as a sinful or criminal unless he committed that sin. They hoped that the Divine mercy would appear on everyone to save him from keeping on sins because the Divine mercy is hidden from the all.

Prophet Ya’qoob (Jacob) (s) had suffered a bitter separation for many years until his eyes became white because of sorrow. He did not find his son Yousuf (Joseph) nor did he get any news about him. In fact the news came opposite to what he wished but he faced that news with quietness and patience and at the same time he hoped his son to be live. He expected his coming back and he always prayed Allah for that.

The spiritual change happened to these two brothers was a response to the call of Imam Husayn (s) who hoped to guide those people even at the last moment of his honorable life. And at last it became clear that the light of guidance, which

was hidden from people, could penetrate deeply into the enemy army while their swords were still dripping with the innocent bloods.

This change of these two brothers was one of the rarest things in the world of existence on the one hand and on the other hand it was Imam Husayn's high spirit of hoping which made that wonderful change after the enemies had tighten their control for twenty years and after deviation, injustice and oppression had ruled during all that period. But at last the light of guidance appeared as Joseph (s) had appeared from behind the unseen.

There is a wonderful secret that Allah has confided to the human soul and made it hidden from people. It is this very unknown secret that arouses hope in the preachers and people of the truth and says to them: do not despair of having an influence on people because the secret of guidance hidden inside the souls of people is something hidden from all the preachers and reformers for in every moment it is possible that a change in the selves may take place and from behind the unseen a ray from the light of guidance may appear.

"O my Lord, the changing of Your arrangements and the promptness of Your accountings have prevented those, who know You, from trusting in a gift (to be continuous) or feeling safe from misfortunes (to afflict them at any time)."[126]

The body is a shadow for the soul and a screen hiding the intellect and the intellect in its turn is a screen on the power of mind in man. This power of mind is also a screen on the soul that it covers and hides it. And the most hidden thing is the secret hidden inside man which lies behind one's motives and tendencies. No any scientific power could reach that site or discover that secret place. All the secret powers are

[126] From the Du'a of Arafa by Imam Husayn (s), *Mafateeh al-Jinan*.

uncovered by one of the powers available in man. The first secret power is intuition and intelligence. Intelligent people can read the intellect and know what ideas there are in the minds of the others according to their deportments, dialects, handwritings and miens.

The hidden mind is uncovered by the power of faith with the light of physiognomy which is higher than the first uncovering power. As for the hidden soul it can be uncovered by the light of prophethood which is higher and more powerful than all the uncovering powers but no one is able to discover the secret of the soul and to know what happens in this secret place. There is a special divine ray connected with the Sacred Existence (Allah) and hidden by the "Position of Pride" and there is no means between the mercy of Allah and His people. Every human being has a special connection with his Creator and this connection is uncovered to anyone so that preaching should be required continuously and reformers and preachers remain expecting the continuous influence of their speeches and preaches on the other side.

Saints and guiding people live with continuous hope and expectation renewing one time after another. Their care leads them to guide people and show them the right path. Therefore, the reasons of the spiritual change are hidden to people and thus the high position of knowing Allah is related to the state of depending (on Allah), hoping and expecting. Whenever knowing Allah is deeper inside man's heart, the spirit of hoping becomes stronger and firmer in him and whenever the spirit of hoping is strong, one becomes more knowing of the secrets of the existence and expects new and delightful news day after another.

The higher souls are those which delve more into the secrets of the existence and discover them little by little and get out of it new news.

Now the Muslim preachers should not be deprived of the spirit of hoping and the difficulties and distresses should not make them despair because the circumstances of this age are not more difficult than those of the first age of the mission.

It is said that Sheikh Muhammad Abdu[127] has said in one of his meetings, 'I feel desperate of reforming the state of the Islamic nation.' A foreigner woman, who was present there, said to him, 'I wonder at hearing this inauspicious word of "despair" from the mouth of one like this sheikh!' Sheikh Muhammad Abdu felt his mistake immediately and acknowledged the right saying of that woman.

Imam Husayn (s) had the spirit of hoping more than all the other guiding people and all the prophets except his grandfather Prophet Muhammad (s). He was like a falcon that flew to the highest tops and highest places to discover the most distant secrets of the existence. We have to listen to the call of hoping from the tongue of Imam Husayn (s) to get the spirit of hoping which refreshes our souls.

Let the selves be sacrificed for you O Husayn! It is you whom we ask for help in every distress! It is you who teach us the criterion of truthfulness and the invitation to the truth so that we need neither the sheikh of Egypt nor the chief of Egypt! It is you who teach people lessons of sacrifice and redemption! All the others have learnt from you and we have to learn from you the secrets of monotheism and Divine knowledge. Your high soul has reached a rank that no one has reached even the prophets! In your courtyard we smell the fragrance of the hope of goodness and the light of guidance even if the swords eat from our fleshes and drink from our bloods!

Your great intrepidity at those dark ages and in those dreary lands and your coming to Kufa in that way and your great

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[127] He is an Egyptian Islamic propagandist.

hope appearing in your words…are brimful springs from which we water our thirsty souls with hope and expectation. You have said,

'The command comes down from the Heaven. Every day He is in (some fresh) business! If the fate has come, so praise be to Allah and if the fate prevents hope…'

'O my Lord, the changing of Your arrangements and the promptness of Your accountings have prevented those, who know You, from trusting in a gift (to be continuous) or feeling safe from misfortunes.'

And at last you closed your eyes away from this world hoping that those of the longing hearts when passing by your tomb might wake up and the breeze of life might blow over them and enliven their hearts to set about preaching and carrying out their duty to guide the people[128] and by that they might be able to attract the sinful and disobedient people to the field of repentance and turning and lead those who have deserved the torment of Hell to the bliss of Paradise.

REPENTANCE OF YOUSUF'S BROTHERS

When Yousuf's (Prophet Joseph's) brothers had traveled their third travel to Yousuf (s), they said to him, 'O chief, the aridness has afflicted us and reigned in our lands. We have been in straits. We have become unable to arrange the affairs of our livings. We have brought scanty money to buy some wheat and you are more generous than to give us (wheat) as much as our scanty money. Give us full measure and be charitable to us; surely Allah rewards the charitable.'

When Yousuf (s) heard their speech, he became upset and knew that his brothers and family were weak and distressed. He said to them something they did not expect at all. He asked

[128] The Element of Courage (*Unsur Shaja'at*), vol.3 p.170.

them first,

(Do you know how you treated Yousuf and his brother when you were ignorant?" Qur'an, 12:89

His brothers became astonished at this question and they wondered how the ruler of Egypt had known this matter, wherefrom he had known Yousuf and his fate and how he had known that they had a brother whereas their behavior did not show anything of that and no one knew their doing to Yousuf except them only!

They were confused to reply and were pondering for sometime. The memories of the previous travels crowded in their minds and they remembered the sayings of the chief of Egypt before and his saying now and they immediately said,

"Are you indeed Yousuf?" Qur'an, 12:90

The chief of Egypt answered them,

"I am Yousuf and this is my brother; Allah has indeed been gracious to us; surely he who guards (against evil) and is patient (is rewarded) for surely Allah does not waste the reward of those who do good." Qur'an, 12:90

Fright overcame the brothers and they expected that Yousuf (s) would revenge himself on them severely. Yousuf (s) was so powerful in Egypt in opposite to the weakness of his brothers away from their country. His powerfulness and their weakness were incomparable with each other and the result was clear to the brothers.

The brothers, according to the religion of Prophet Ibrahim (Abraham) (s), had deserved to be punished and according to the sentimental account they were to be revenged on. As if the sky had fallen over them; they became so upset and frightened. Fright had extorted from them every power. They

had nothing to do save to announce their last defense, save to acknowledge their sin and to ask for pardon and forgiveness. They said to him,

> ***"By Allah! now has Allah certainly preferred you over us, and we were certainly sinners." Qur'an, 12:91***

They sat waiting for the reply to hear what Yousuf (s) would say or do to them. They heard from Yousuf (s) what they had not expected at all. He said to them,

> ***"(There shall be) no reproof against you this day; Allah may forgive you, and He is the most Merciful of the merciful." Qur'an, 12:92***

Thus are the people of Allah! They have the spirit of pardoning and forgiving. They do not think of revenge. They do not bear grudge against anyone. They ask Allah to have mercy even on the enemies of Allah. Their hearts are full of love to the people of Allah.

Yousuf (s) said to his brothers after he had assured them not to be punished or revenged, 'Get up now and go back to your country. Take this shirt of mine with you and cast it on your father's face so that he will recover his eyesight. Then you all come with him to live near me here in Egypt.'

This was the second time when they went to their father with the shirt of Yousuf (s). In the first time, the shirt was an evil portent and a black sign involving death and separation. It was a disastrous letter to the father Jacob (s). But in this time the shirt had the sign of life, hope and meeting after separation. It had a letter of happiness and delight for the father Ya'coob (Jacob).

The shirt of Yousuf (s), before, caused Ya'coob (s) to lose his eyesight and caused Yousuf (s) to be slave after been taken out of the well but in this time the shirt caused the father to

recover his eyesight and to be happy and delighted.

That shirt had false blood but this shirt had a true miracle. What difference between truthfulness and falseness there is!

For the third time the caravan of the brothers set out from Egypt towards the land of Kan'an (Sham)[129] but the hope reached the father Ya'qoob faster than the caravan. Ya'qoob (s) said to the present ones of his family,

> ***"I do indeed scent the breath of Yousuf: Nay, think me not a dotard." Qur'an, 12:94***

The present ones mocked at him and said,

> ***"By Allah! truly you are in your old wandering mind." Qur'an, 12:95***

This knowing old man did not answer them because he knew that the intellectual level of his addressees was not able to perceive the facts.

Before no long the signs of the truthfulness of this old man appeared and the caravan arrived with the good news of finding Yousuf (s). They cast Yousuf's shirt on the face of the father and he recovered his eyesight. Then he turned to his children and said,

> ***"Did I not say to you that I know from Allah what you do not know?" Qur'an, 12:96***

The children of Ya'qoob asked their father to pardon them and to forgive them and they asked him to pray Allah to forgive their sins. Ya'qoob pardoned his sons and promised them to pray Allah for them.

The sons of Prophet Ya'qoob (s) acknowledged their sins and repented of them and turned to Allah. They apologized to their

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[129] Sham: now Damascus but then encompassed Syria, Jordon, Lebanon and Palestine.

brother and father. Yousuf (s) pardoned them and so did his father Ya'qoob (s) and they both prayed Allah to forgive them and to have mercy on them.

REPENTANCE OF THE ISLAND DWELLER

It is related that Imam Zaynol Aabideen (s) has said, 'Once a man has traveled with his family by sea. The ship was broken and no one escaped death except the man's wife who floated on a piece of wood until she reached an island in the sea. In the island, there was a bandit who had not left a sin unless he committed it. In a moment, he saw a woman in front of him. He raised his head and said to her, 'Are you a human being or a jinnee?' She said, 'I am a human being.' He did not talk to her any word more. He tried to make love with her. She became very upset and frightened. He asked her, 'Why are you upset?' She said, 'I am afraid of this' and she pointed at the Heaven. He said to her, 'Have you committed something like this before?' She said, 'No, by His glory.' He said, 'You fear Him so much while you have not committed such a sin. I have forced you to do it. By Allah, it is me who should fear so much.' He left her without committing anything and went back to his family thinking of nothing except repentance and turning to Allah. While he was walking, he met a monk in his way. The sun became hot. The monk said to him, 'Pray Allah to shade us with a cloud! The sun has become hot.' The young man said, 'I do not think that I have had a good deed near my Lord. I do not dare to ask Him for anything.' The monk said, 'I pray Allah and you say amen.' The young man said, 'Yes, I do.' The monk began praying Allah and the young man said amen. In a short time a cloud came and shaded them. They walked under the cloud for a period of the day and then the way was divided into two. The young man walked in his way and the monk took the other. The cloud moved above the young man. The monk said to the young man, 'You are better than me. It

has been responded to you and not to me. Tell me what your story is!' he told him about his story with the woman. The monk said to him, 'Allah has forgiven you when you felt afraid of him. Be careful to what you do in the future.'

AL-ASMAEI AND THE REPENTANT BEDOUIN

Al-Asmaei says, 'One day I left Basra after I have offered Friday Prayer. I met a Bedouin on a she-camel with a bayonet in his hand. When he saw me he said, 'Who are you and where have you come from?' I said to him, 'I am from the tribe of Asma'.' He said, 'Are you the one who is known as al-Asmaei?' I said, 'Yes, I am.' He asked, 'Where have you come from?' I said, 'From the House of Allah.' He said, 'Does Allah have a house?'

I said, 'It is the Kaaba; the inviolable House of Allah.' He said, 'What were you doing there?' I said, 'I was reciting the speech of Allah.' He said, 'Does Allah have speech?' I said, 'Yes. It is wonderful speech.' He said, 'Recite something of it to me!' I recited something from the sura of ath-Thaariyat until I reached this verse,

> ***"And in the heaven is your sustenance and that which you are promised." Qur'an, 51:22***

He said, 'Is this the speech of Allah?' I said, 'Yes, it is His speech that He has revealed to His slave Muhammad (s).' When he heard this, as if he was struck with a thunderbolt from the unseen. His state terribly changed and he was affected by this speech from the bottom of his inners. He threw his bayonet and sword on the ground. He slaughtered his she-camel and distributed its meat among the poor and needy people. He put off his suspicious cloths and said, 'Do you think that Allah accepts from one who has not served Him during his youth?' I said, 'If He does not accept, then why did He sent the prophets with missions? They are responsible for

returning the fugitive and guiding the shunner.' He said, 'Treat me with your medicine and cure my wound with your drugs.' I recited to him the rest of the sura of ath-Thaariyat,

> ***"And by the Lord of the heavens and the earth! it is most surely the truth, just as you do speak." Qur'an, 51:23***

When he heard that, he threw himself to the ground, cried with a very great cry and ran towards the desert confusedly. I did not see him after that until the season of the hajj. I saw him cling to the curtains of the Kaaba while saying, 'Who is like me while You are my Lord?! Who is like me while You are my Lord?!'

I said to him, 'You, with this speech and this doing, have prevented the people of Allah from circumambulating (around the Kaaba).' He said, 'O Asmaei, the House is His House and the slave is His slave. Let me pray and call on Him.' Then he recited some verses of poetry and disappeared in the crowd. I looked for him but I could not find him. I worried for that and lost my patience and began crying.'[130]

TRUTHFULNESS THAT CAUSES REPENTANCE

Once there was a group of highwaymen in the desert looking for a traveler or a caravan to rob their monies. Suddenly they saw a traveler at a distance. They attacked him and said to him, 'Give us all what you have!' He said, 'All what I have is eighty dinars. I have borrowed forty dinars and I have to spend the rest on my living and my travel until I reach my country.'

The chief of the robbers said, 'Let him alone. The signs of wretchedness and poverty appear clearly on him and he has no money except what is with him.'

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[130] *Tafseer Kashful Asrar*, vol.9 p.319.

The man left and the robbers remained waiting for another prey. But this traveler reached his country, paid his debt back and came back again in the same way. He found the same robbers who said to him, ‘Give us all what you have or we will kill you.’ He said, ‘I had eighty dinars. I paid forty of them for the debt and I have to spend the rest on my living.’ The chief of the robbers ordered his men to frisk him. They did not find in his cloths save forty dinars. The chief said to him, ‘Tell me the truth. What made you, in spite of danger, say the truth with no fear?’ he said, ‘I have promised my mother since my childhood not to say but the truth and not to pollute myself with lying.’

The highwaymen burst into laughter but their chief sighed and said, ‘How strange! You have promised your mother not to say except the truth and you have kept your promise till now but I have not kept the promise that is between me and Allah where He has put us under the obligation to obey Him and not to disobey Him!’ Then he cried, ‘O my Lord, since now I will carry out my promise with You. Repentance! Repentance! Repentance!’

WONDERFUL REPENTANCE

At the time of the Prophet (s) there was a man living in Medina who had the mien of gravity, benevolence and purity as if he was among the believers and the benevolent people. But this man went out some nights and away from the eyes of people to break into some houses to rob them.

One night and when he climbed up a wall of one of the houses he saw much furniture in the courtyard of the house and there was no one in the house except a young woman. He said to himself “I will win two pleasures; stealing the furniture and enjoying this woman.”

At that moment the rays of the unseen shone in his heart and lit the way to his mind. He sat in a corner pondering and then said to himself, "Shall I not die after all these sins and disobediences? Will Allah not receive me after my death and punish me for what I have committed? Shall I find a way on that day (of Resurrection) to flee from the Divine punishment and torment? On that day I shall be afflicted with the wrath of Allah and shall be burnt in the eternal fire of Hell."

After pondering he felt very sorry and went back home empty-handed. In the morning he went out of his house with the appearance of the faithful and the mien of the benevolent. He came to the mosque and sat near the Prophet (s). Suddenly he saw that woman in the mosque. She came to the Prophet (s) and said to him, 'I am unmarried woman and I have a big wealth. I have not intended to get married before but last night I imagined as if a thief had come to my house. Although he did not steal anything but he cause me to fear too much. Now I do not dare to live in the house alone. If you please to choose me a husband!'

The Prophet (s) pointed at that thief and said to the woman, 'If you want to get married, I marry you now to that man.' She said, 'I have no objection.'

The Prophet (s) concluded the agreement of marriage between her and that man and they both went to the house. He told her what had happened last night and told her that he was the thief. He said to her that if he had stolen the house and pleased himself with her for some moments, he would have committed great sins and no doubt he would have pleased himself with her for that night only but because he had remembered Allah and the Day of Punishment and refrained from committing the sins, Allah had willed to let him enter

her house from the door and to live with her happily forever.[131]

REPENTANCE OF BISHR AL-HAFI

Bishr was a man of amusements and pleasures. One day Imam Musa bin Ja'far al-Kadhim (s) passed by Bishr's house in Baghdad and he heard the voices of amusements, music and singing coming out of that house. Then a bondmaid came out carrying some sweeping and threw it in the street. Imam al-Kadhim (s) said to the bondmaid, 'Is the owner of this house a free man or a slave?' She said, 'He is a free man.'

Imam al-Kadhim (s) said to her, 'You are right! If he was a slave, he would fear his Lord?'

When the bondmaid came into the house, her master, while he was at the table of drinking, said to her, 'Why did you come back late?' She said, 'A man said to me so-and-so...' He went out bare-footed until he met Imam al-Kadhim (s). He repented before him. He apologized and cried before Imam al-Kadhim (s) feeling shy of his doings.[132]

THE REPENTANT WILL BE IN PARADISE

Mo'awiya bin Wahab has narrated, 'Once we left Mecca and with us there was a worshipping old man who knew nothing about this matter.[133] He offered full prayers (instead of shortened prayers) in the travel. His nephew, who was a Muslim, was with him. The old man became ill and I said to his nephew, 'Would you tell him the truth so that Allah may save him?' The others said, 'Let him die as he is!' His nephew could not be patient and he said to his uncle, 'O uncle, The

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[131] *Asrar al-Mi'raj*, p.28.

[132] *Rawdhaat al-Jannaat*, vol.2 p.130.

[133] That the Prophet (s) had died, many Muslims apostatized and the caliphate was Imam Ali's right.

people have apostatized after the messenger of Allah (s) except some of them and the right (of the caliphate) and obedience were to Ali bin Abu Talib (s) after the messenger of Allah (s).' The old man breathed and said, 'I am on this.' Then he died.

When we came to Abu Abdullah (s), Ali bin as-Sariy told him of this story and Abu Abdullah (s) said, 'He is a man of Paradise.' Ali bin as-Sariy said, 'But he did not acknowledge that except for a moment before his death!' Abu Abdullah (s) said, 'Then what do you want from him? By Allah, he will be in Paradise.'[134]

[134] *Usool Al-Kafi*, vol.2 p.441.

REPENTANCE OF ABU LUBABA

When the battle of al-Khandaq came to an end and the Prophet (s) came back to Medina, Gabriel came down to him at noon and ordered him to go to fight the Jews of bani Quraydha who had broken their covenant with the Prophet (s). The Prophet (s) ordered the Muslims to get ready and to offer Asr Prayer there. When the Prophet (s) blockaded the Jews, they said to him, 'Send us Abu Lubaba to counsel with him our affair.' The Prophet (s) said, 'O Abu Lubaba, go to your allies!' He went to them and they said to him, 'O Abu Lubaba, what do you see if we submit to Muhammad?' He said to them, 'Submit to him but know well that you will be killed.' And he pointed to his throat. Then he felt sorry for that and said, 'I have betrayed Allah and His messenger.' He went to the mosque, tied a rope around his neck and fastened it to the column of the mosque which was called "the column of repentance" later on. He said, 'I will not untie the rope until I die or that Allah will accept my repentance.' When the Prophet (s) was informed of that, he said, 'If he came to us, we would pray Allah to forgive him but as he has turned to Allah so Allah is worthier of him.' Abu Lubaba fasted during the day and ate in the night what could keep him alive only. His daughter brought him food and untied him when needing to go to the water closet. Some time later, Allah revealed to the Prophet (s) while he was in the house of his wife Umm Salama that Abu Lubaba's repentance had been accepted. The Prophet (s) said to Umm Salama, 'O Umm Salama, Allah has accepted the repentance of Abu Lubaba.' She said to him, 'O messenger of Allah, let you tell him that!' The Prophet (s) said to her, 'Let you do that!' She took her head out of the room and said, 'O Abu Lubaba, Allah has accepted your repentance.' He said, 'Praise be to Allah!' The Muslims jumped to untie him but he said, 'No, by Allah, until the messenger of Allah unties me.'

The Prophet (s) came to him and said, 'O Abu Lubaba, Allah has accepted your repentance that if you are born today it will suffice you.' Abu Lubaba said, 'O messenger of Allah, do I pay all my money as charity?' The Prophet (s) said, 'No, you do not.' He said, 'Two thirds of it?' The Prophet (s) said, 'No.' He said, 'A half of it?' The Prophet (s) said, 'No.' Then he said, 'One third?' The Prophet (s) said, 'Yes, you do.'[135]

REPENTANCE OF THE BLACKSMITH

The narrator of this story says, 'One day I went to the market of the blacksmiths in Basra and I saw one of them take a hot piece of iron with his bare hands, put it on the anvil and his boy hammer it. I became astonished at seeing that and how the flaming iron did not affect his hands. I asked the blacksmith about that and he said, 'Sometime rainlessness had afflicted the city of Basra where people began dying of hunger. One day a young woman, who was our neighbor, came to me and said, 'I am afraid that my children may die of hunger. Could you help us with some food?' when I saw her beauty, I loved her. I suggested to her to commit the sin. She felt shy and hastened to her house.

After some days she came to my house and said, 'O man, I fear for my children to die. Fear Allah and come to help us!' I asked her to make love with her again but she felt shy and went out of my house.

Two days later she came to me and said, 'I submit to you just to save the lives of my orphan children but please take me to an empty place so that no one can see us.' I took her to an empty place but when I wanted to sleep with her, I saw her tremble terribly. I said to her, 'What is the matter with you?' She said, 'You have promised to take me to an empty place but

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[135] *Tafseer al-Burhan*, vol.2 p.155.

I see that you want to commit the sin with me before five lookers.' I said, 'O woman, there is no one in this house. Where are the five persons?' She said, 'The two angels who are responsible for me, the two angels who are responsible for you and Allah the Almighty Who sees our doings. How can I commit this sin before all of these ones?'

Her speech affected me too much that I began trembling and I did not let myself be polluted with sin. I left her alone and helped her with food until the time of barrenness elapsed. I saved her and her orphans from death and so she prayed Allah for me with this prayer "O my Lord, as this slave of Yours has put out the fire of his lust for the sake of You, protect him from the fire of this world and the afterworld!' Thus fire did not affect my body at all.'

REPENTANCE OF THE PEOPLE OF YOUNUS

Sa'eed bin Jubayr and a group of interpreters say when mentioning the story of the people of Prophet Younus (Jonah) (s), 'The people of Prophet Younus (s) lived in a land called Nineveh in Mosul (in Iraq). They abstained from believing in Prophet Younus (s) who had invited them to believe in Allah and monotheism and to refrain from committing sins. He invited them for thirty-three years but no one believed in him except two persons; one was called "Robil" and the other "Tanokha". Robil was from the house of prophethood, knowledge and wisdom and he had been a companion of Prophet Younus (s) since too long. Tanokha was a weak man. He was ascetic and a sincere worshipper. He was a woodcutter carrying firewood on his head and living out of his toils. When Prophet Younus (s) saw that his people did not respond to him and did not believe, he became angry and complained that to Allah. He said, 'O my Lord, You have sent me to my people while I was thirty years old and I kept on inviting them to

believe in You and in Your mission and I threatened them of Your wrath and punishment but they disbelieved in me, denied my prophethood and disparaged my mission. They threatened me and I feared that they would kill me. O my Lord, inflict your torment on them for they are unbelieving people.' Allah revealed to Prophet Younus (s), 'There are fetuses, children, old men, old women and weak persons among your people and I am the Fair Judge. My mercy has preceded My wrath. I do not punish the children for the sins of the adults of your people. I like to be patient with them and to wait for their repentance. I have sent you to your people to be a keeper to them; to pity them with mercy, to treat them with the magnanimity of prophethood, to be patient to them with the prudence of the mission and to be to them as the curing doctor who fully knows their medicines. Then you asked me out of your (misestimation) to bring down torment upon them out of your impatience. My slave Noah was more patient with his people, better in his companionship with them and more serious in excusing them than you so I became angry for his anger and responded to him when he called on Me.'

Prophet Younus (s) said, 'O my Lord, I have become angry with them for the sake of You and I prayed You against them because they disobeyed You. By Your glory, I will not be kind to them at all and I will not look at them with pity after they have disbelieved in me and denied my prophethood. My Lord, bring down Your torment upon them for they do not believe forever.' Allah the Almighty said, 'O Younus, I respond to your request. I will afflict them with torment. A severe torment will come to them on Wednesday, the middle of Shawwal after the sunshine. Tell them of that!'

Robil stayed with his people in their village. When the month of Shawwal came, Robil cried loudly at the top of the

mountain, 'I am Robil, who is kind and merciful to you. This is the Month of Shawwal. It has come to you and your prophet, the messenger of your Lord Younus has told you that Allah has revealed to him that torment would afflict you on Friday the middle of Shawwal after the sunshine and Allah will not fail in His promise. See what you will do!'

They said to him, 'O Robil, what do advise us to do? You are knowing and wise and you are kind and merciful to us.' Robil said to them, 'I see that when the dawn of Wednesday comes, you should separate the children from their mothers and begin crying and weeping, the young and old of you. Pray Allah, repent, turn to Him and say "Our Lord, we have been unjust to ourselves and we have disbelieved in Your prophet. We have turned to You and repented of our sins. If You do not forgive us, surely we will be among the losers and the punished. O You, the most Merciful of the merciful ones, Accept our repentance!'

All the people agreed to do as Robil had advised them. When Wednesday came, Robil left the village to where he could hear their cries. When the sun shone, a yellow, dark and terrible storm blew with roaring and rustling. When the people saw that, they began crying and clamoring so loudly. They repented and asked Allah to forgive them. The children began crying wanting their mothers. When it was noon and the doors of the Heaven were opened and the wrath of the Lord calmed down, the Merciful Lord had mercy upon them, responded to their prayers, accepted their repentance and forgave their sins. When the people of Younus saw that the torment had been turned away from them, they came down from the tops of mountains towards their houses. They joined their women and children and thanked Allah for turning His wrath away from them.[136]

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[136] *Tafseer As-Safi*, vol.1 p.767. We have mentioned it in summary.

REPENTANCE OF THE YOUNG PRISONER

Sheikh as-Sadooq mentions that Imam as-Sadiq (s) has said, 'One some prisoners of war had been brought to the Prophet (s). He ordered them to be killed except one of them. The prisoner said to the Prophet (s), 'O Muhammad, may my father and mother die for you! Why did you set me free from among the others?' The Prophet (s) said, 'Gabriel has told me from Allah the Almighty that you have had five aspects that Allah and His messenger like; jealousy of your women, generosity, good manners, truthfulness and courage.' When the man heard this, he became a Muslim and he became a sincere believer. He fought with the Prophet (s) so bravely until he was martyred.[137]

REPENTANCE OF ONE OF TYRANTS' ASSISTANTS

Abdullah bin Hammad narrates that Ali bin Abu Hamza has said, 'I had a friend from the clerks of the Umayyads. One day he asked me to take permission to him to come to Abu Abdullah (Imam as-Sadiq) (s). I asked permission and Abu Abdullah (s) permitted him to come. When he came in, he greeted Abu Abdullah (s) and sat down. Then he said, 'May I die for you! I have worked in the divan of the Umayyads and I have got much money instead. I was indifferent to its legality or illegality.' Abu Abdullah (s) said, 'If the Umayyads had not found people writing to them (clerks), collecting taxes, fighting for them and attending their congregational prayers, they would have not extorted our right. And if the people had left them alone, they would have not found anything except what they had had in their hands.' The clerk said, 'Do I have an exit from this situation?' Imam as-Sadiq (s) said to him, 'Will you do as I say to you?' He said, 'Yes, I will.' Abu Abdullah (s) said to him, 'Get rid of all what you have got from

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[137] *Biharul Anwar*, vol. 71 p.384.

their divan. Whoever you know, pay his money back to him and whoever you do not know, give his money as charity and I assure you that I will intercede for you with Allah to take you to Paradise.' The clerk kept silent long and then said, 'May I die for you! I will do!'

Ibn Abu Hamza added, 'The young man (the clerk) went back with us to Kufa. He did not leave anything of his properties unless he got rid of it even his clothes which were on him. I collected some money for him. We bought him some cloths and gave him some money to spend on his living. After some months he fell ill. We visited him from time to time. One day I visited him but he was dying. He opened his eyes and said to me, 'O Ali, your friend (imam as-Sadiq) has carried out his promise to me.' Then he died and we prepared the affairs of his funerals. Later on, I went to Abu Abdullah (s). When he saw me, he said, 'O Ali, we have carried out our promise to your friend (the clerk).' I said, 'You are right, may I die for you! By Allah, this is what he has said to me before his death.'[138]

WONDERFUL REPENTANCE

One day I went to perform preaching in the city of Bandar Abbas (south Iran) which was the centre of the governorate of Hormozgan. It was the anniversary of the birth of Imam al-Mehdi (s) on that day and the night was of Friday. It was decided that we should recite Du'a[139] Komayl at the end of the meeting.

As I have learnt Du'a Komayl by heart, so I could recite it even in the darkness. The meeting had special spiritual environment and the morale of the attendants was high.

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[138] *Biharul Anwar*, vol. 47 p.382.

[139] Supplication.

A few moments before reciting Du'a Komayl by heart, a young man, who was about twenty years old and whom I had not seen before, gave me a letter in my hand.

After Du'a Komayl had finished and I went home, I opened the letter and read it. I wondered too much at it. It was written in it: "I was not from the people who attended such meetings. Last year about midday, one of my friends told me by the telephone that he would come to me at four o'clock in the afternoon to go together to a certain place. He came to me and while we were in the car, I asked him, 'Where are you going to?' He said, 'My parents have traveled for some days and our house is empty now. I want us to be alone for sometime. I have invited two beautiful young women. They are in the house now and ready for us to sleep with them. He took me to one of the rooms and he went to another. When I came into the room and wanted to sleep with the young woman, I remembered that I had read a poster concerning your program of preaching where it had been written in it "Du'a Komayl in the night of Friday". I knew that this Dua' had been said by Ameerul Mo'mineen (s) but I had never attended such meetings before. During that satanic state I felt too shy of Ameerul Mo'mineen (s) where it had overcome me until I hated myself. I got up, went towards the door and fled from the house. I was still confused wandering in the streets until the night came. I came to the mosque and sat behind you immediately in the darkness of the mosque. I began crying ashamedly since the beginning of the Du'a until its end. I prayed Allah to prepare the affairs of marriage for me to save me from being polluted with sins. It was no more than two or three months after that when I got married to a girl from a noble and honorable family after a suggestion offered by my father and mother. I had not seen a beautiful one like her at all. Now I feel that this grace is due to the blessing of

refraining from that sin and due to participating in the Du'a of Ameerul Mo'mineen (s). Since the beginning of this year I have attended all the meetings and I have written this letter to you to know the many advantages of such meetings especially for the youth."

REPENTANCE DUE TO A MEANINGFUL SENTENCE

One day one of the students of Allama Muhammad Taqi al-Majlisi said to allama al-Majlisi, 'I have a neighbor polluted with sins. Most nights he holds meetings of amusement and diversion with his friends in his house which bother me and the other neighbors. He is proud and conceited and I fear to enjoin him to do the right and to forbid him from the wrong and I cannot change my house with another.'

Allama Muhammad Taqi al-Majlisi said to him, 'When you invite him to have dinner with you one night, invite me too so that I can talk to him and that Allah may have mercy on him and make him refrain and repent of his bad doings.'

The faithful man invited his proud neighbor and he accepted his invitation. Allama Muhammad Taqi al-Majlisi attended the meeting too. Some moments of silence passed and suddenly the proud man, who was astonished at seeing Allama al-Majlisi there, said addressing Allama al-Majlisi, 'What do you say about this life, clergymen?' Allama al-Majlisi said, 'Would you please tell us what you yourselves say about this life and what you want?' He said, 'I and my likes have too much speech about it that we say and keep to. For example if one eats from another one's food, he must observe the right of that food. He should not betray him (the man who gives the food) at all.' Allama al-Majlisi asked him, 'How old are you?' He said, 'Sixty years.' Al-Majlisi said to him, 'During these sixty years have you not eaten from the blessings and food of Allah? Have you observed His right even for one time?' The proud man woke

up of his inadvertence. He bowed his head ashamedly and his tears fell down. He left the meeting but he could not sleep until the morning. In the morning he came to his neighbor and asked him about the religious scholar who was in his house last night. His neighbor said to him, ‘He was Allama Muhammad Taqi al-Majlisi’ and gave his address. He went to allama al-Majlisi and repented before him. Then he became one of the benevolent and virtuous people of that time.

COULD YOU CHANGE THE FATE?

Allama Muhammad Taqi al-Majlisi was interested too much in the matter of enjoining the right, forbidding the wrong and refraining from sins. In his quarter some proud, dissolute and low persons lived. They did not refrain from drinking wine, gambling and holding meetings of amusement, diversion and the likes.

Allama al-Majlisi often enjoined them to do the right, forbade them from doing the wrong and advised them to abstain from sins and to worship Allah. But this behavior of al-Majlisi made the chief of these villains and his men angry; they waited for an opportunity to get rid of him.

One day they met one of al-Majlisi’s students. He was good-hearted, sincere and pure. They said to him, ‘Empty your house of your wife and children on the night of Friday, serve us dinner and invite Allama al-Majlisi too. Beware that no one should know about this meeting; otherwise it will be bad for you!’

Everything was alright and al-Majlisi thought that this sincere student had invited him to dinner.

The villain persons had agreed to gather in the house of that man at the beginning of the night and to bring with them a female dancer. When Allama al-Majlisi would come and the

table would be served, the dancer would appear with a mandolin and a tambourine in her hands and she would dance before the all. Then one of the villains would go to tell the neighbors at the same time so that they would come to see by themselves al-Majlisi in such a bad meeting. They would do that in order to dishonor al-Majlisi before people and thus they would get rid of him.

When al-Majlisi came into the house, he did not see the owner of the house but instead he found a group of the villain and mean persons sitting in the room. He perceived, due to his insight, that there was a plot against him. Before no long a female dancer appeared from behind the curtains with a mandolin and a tambourine in her hands. She began dancing and singing. She sang this verse of poetry:

"Do not leave me alone in the place of the virtuous,

if you do not accept save with that, then change your fate!"

Al-Majlisi, who was a man of Gnosticism and love to the Lord, began crying and repeating the saying of the singer (dancer) while turning sincerely to Allah the Almighty: "If You do not accept save with that, then change Your fate!"

Suddenly the dancer covered her face and hair, threw the mandolin and the tambourine to the ground and prostrated herself before Allah with tears and she said, 'O my Lord, I have repented and turned to You…' The others woke up from their inadvertence and began crying when they saw this scene. They bowed to kiss the hand of that old man (al-Majlisi) and they repented of all their sins.

WAKEFULNESS OF AR-RASHEED'S SON

The author of Abwab al-Jinan, al-Wa'idh as-Sabzuwari in his book Jami' an-Norayn, p.317 and ayatollah an-Nahawandi in his book Khazeenatul Jawahir, p.291 mentioned that Haroon

ar-Rasheed, the Abbasid caliph, had a good son with a pure nature as a pearl coming out of a polluted shell and salty water. This son loved the meetings of the ascetics and worshippers and due to associating with these people his heart turned way from the pleasures of this worldly life and he hated the authority and the throne of kingdom of his father. He paid much attention to purify his heart from the dirt of worldly lusts and satanic tendencies. He did not wear but simple and cheap woolen cloths. He always associated with the virtuous and benevolent people. His heart loved purity, humane aspects and bright truth. He often visited the graveyards to take lessons and always cries bitterly there.

One day the vizier of Haroon ar-Rasheed was present in the meeting when this son of Haroon, who was called Qassim and surnamed as al-Mu'taman, came to the meeting. The vizier Ja'far al-Barmaki laughed. Haroon ar-Rasheed asked why he had laughed and he said, 'I laughed at this boy who has exposed you before the public. I wish you had no such a son! Look at his state, cloths, behavior and his sitting with the poor and needy!'

Haroon said, 'He has the right to do that because we have not given him any position or high rank yet. It would be better to appoint him as the wali on one of the provinces.' He ordered his son to sit beside him and he began advising him then said to him, 'I want to entrust you with one of the provinces. Which one do you want?'

He said, 'O father, leave me alone! I like to worship Allah more than to involve in the rule. Consider that you have not had this son!'

His father, Haroon, said to him, 'Is it not possible to worship Allah besides the rule? You have to accept the position on one of the provinces and I will appoint a good vizier to you to help

you in managing the affairs of the rule and then you can practice your worship and obedience.'

Haroon ignored or feigned inattention that the rule was the legal right of the infallible imams and the guardians of Allah and it was not permissible to accept the emirate or any position in the government from the unjust and oppressive rulers who had extorted the caliphate and consequently the verdicts of Allah could not be executed in such an extorted government and no worship would be accepted by Allah in such government. Accepting the emirate that is granted by unjust rulers and tyrants is considered as a great sin if it is illegal.

Qassim said, 'I do not accept this at any cost and I do not accept any emirate in your government.' Haroon said, 'You are the son of the caliph and the ruler over the great state and it does not fit you to sit with the poor or associate with the common people. This causes me disgrace before the public and the notables.' Qassim said, 'You too, by your doings, shame me and disgrace me before the saints and the virtuous people...' The advice of Haroon and the attendants in the meeting was of no use and Qassim insisted on his situation but he kept silent before their sayings.

Then they entrusted him to be the wali of Egypt and the attendants of the meeting congratulated him for that. When the night came, he fled from Baghdad to Basra. In the morning they looked for him everywhere but they could not find him.

A man from Basra, called Abdullah al-Basri, says, 'I had a house in Basra whose wall was damaged. One day I went looking for a worker to mend the wall. I passed by the mosque and I found a young man busy reciting the Qur'an and putting a shovel and a basket in front of him. I asked him, 'do you

work?' He said, 'Yes, I do. Allah has created us to gain permissible livelihood by the toil of our hands and the sweat of our forehead.' I said to him, 'I want you to come with me to my house to mend a damaged wall.' He said, 'First how much is the fee?' I said, 'I pay you one dirham.' He said, 'Alright!'

He went with me and began working until the sunset. I saw that he had worked as much as the work of twelve men so I wanted to give him more than one dirham but he refused and said, 'I do not take more than one dirham.' In the next morning I went to look for him but I did not find him. I asked about him and it was said to me that he did not work except on Saturdays.

When Saturday came, I went early to the mosque and I found him there. I took him with me to the house. He began working. When it was time for prayer, he stopped working, washed his hands and legs and offered the obligatory prayer. When he finished his prayer, he continued his work until the sunset. I gave him his fee and he left. Since the wall was not completed yet, I waited until the next Saturday. I went to the same place but it was said to me that he had been ill since two or three days. I asked about his house and it was said to me that he lived in the old quarter in a ruined place. I went and saw him sleeping in the sickbed. I sat beside him and put his head in my lap. He opened his eyes and said, 'Who are you?' I said, 'I am the man for whom you have worked for two days. I am Abdullah al-Basri.' He said, 'I knew you. Do you want to know me?' I said, 'Yes, who are you?' He said, 'I am Qassim the son of Haroon ar-Rasheed.'

I got up from my place and began shaking because of fear. My face turned pale. I said to myself, 'If Haroon knew that his son had worked for me, he would punish me severely and would tear down my house!' Qassim noticed my fear and said, 'Do not fear! I have not introduced myself to anyone except you. If

I did not see the signs of death, I would not tell you that too. I want you, when I leave this world, to give this shovel and basket to the one who will prepare a grave to me and give this Qur'an that was my entertainment to the people of the Qur'an.' He gave me a ring and said to me, 'My father appears to the public on Mondays. If you go to Baghdad, please go to him on that day, put this ring before him and say to him that his son Qassim has left this world. He says to you: since you have a great ability to collect monies in this world, add this ring to your wealth and answer (Allah) instead of me (Qassim) on the Day of Resurrection because I cannot tolerate punishment.' He said that and tried to get up but he could not. He wanted to get up again but he could not. He said to me, 'O Abdullah, please help me because Ameerul Mo'mineen (s) has come to me!' I helped him to get up but suddenly his soul left this world as if he was a ray of light that lit and went out.

REPENTANCE OF THE MAGUS

The great jurisprudent and famous philosopher Mulla Ahmad an-Naraqi says in his book Taq Dees, 'One day Prophet Moses (s) went to Mount Toor and on his way he saw an old man from the Magi who worshipped the fire. The Magus, who had been polluted with disbelief and deviation, said to Prophet Moses (s), 'Where do you want to go and with whom you want to talk?' Prophet Moses (s) said, 'I want to go to Mount Toor in the sea of an-Noor to talk to Allah the Almighty and to beg Him and to ask Him for forgiveness because of your sins and disobediences and I want to apologize to Him for that.' The Magus said, 'Could you take my letter with you to your god?' Prophet Moses (s) said, 'What letter?' He said, 'Say to your god that your magus slave says to you: you have to feel shy of yourself before all these creatures. If it is you who provide me with the means of subsistence, stop it. I do not want your favor for neither you are my god nor am I your slave.'

Prophet Moses (s) became very angry at the saying of this ignorant and stupid old man. He became annoyed because of these impolite words and said to himself, 'I am going to talk to my Lord and it is not fit to mention such speech in His sacred presence. If I want to regard the sanctity of that place and the sanctity of the Lord, I have to ignore such silly speech.'

Moses (s) went to the mount and began talking to Allah while shedding tears. He was alone with Allah the Almighty in a state that could not happen to any other on the earth. When his confidential talk with his Lord finished and he wanted to come back to the city, he was called, 'O Moses, where is the letter of My slave?' Moses (s) said, 'I feel shy to tell You what he has said. You know what obscene words that disbeliever, who worships the fire, has said!' It was said to him, 'Go, as My deputy, to that angry slave, greet him and say to him kindly, 'If you are ashamed and you think that My being your god is a shame to you, I do not consider you as shame or disgrace to Me and I have never intended to be your enemy any time! If you do not want us, We want you with all dignity and respect and if you do not want My subsistence, I do give you from the table of My generosity without considering it as a favor on you. My blessings and subsistence are for the all, My mercy and generosity are infinite and My existence is eternal.'

People are like children living on the table of His generosity and favor. It is like a kind mother who suckles her children. Yes, one of the children may become angry and refuse to suck from the breast of this kind mother but she does not cut her relation with this child. She tries to put her breast into the child's mouth to suckle it her milk. The child may turn its head or close its mouth but the mother kisses its mouth and says to it kindly and mercifully, 'O my dear child, do not turn your face away from me. Look at this breast which is full of delicious milk. Put it in your mouth. It is for you.'

When Prophet Moses (s) came back from Mount Toor in an-Noor valley, he met that Magus in his way and mentioned what Allah had said to him. The words of Allah affected the heart of the magus and that Divine speech, which was full of mercy and kindness, cleaned his heart and soul from the dirt of disbelief and disobedience. This answer was as a warning where the magus lived in the darkness of disbelief and deviation and then the light of this answer shone inside his soul.

The magus felt shy of himself and bowed his head towards the ground and began wiping his tears with his sleeve. Then he raised his head and said sadly while his eyes were shedding tears, 'O Moses, you have set fire to my heart! You have burnt my soul! What is this answer you have brought to me from my Lord?! How could I dare to send such a letter to my Lord?! My face has blackened. Woe unto me! O Moses, please offer to me faith and teach me the truth!' He began talking to Allah, 'O my Lord, how deviate I have been! Take my soul and relieve me from this great remorse!' Then Prophet Moses (s) taught him the principles of faith and Divine knowledge. The magus acknowledged them, repented of his sins and then his soul left to the otherworld.

REPENTANCE AND PEACE WITH THE TRUTH

In the year 1331 (solar calendar of hijra), when I was nine years old and the religious authority of the Shia at that time was great ayatollah Sayyid al-Boroujerdi, a wonderful story of the stories of repentance took place that I think I have to mention here in this book.

There was a man living in a quarter in the south of Tehran. He was proud, strong and arrogant where most of the villain and proud persons were afraid of him and no one of them dared to dispute with him or to face his dagger.

He did not refrain from committing any vice like drinking, gambling, taking bribes by force, causing terror, fright, oppression…etc.

He was at the peak of his powerfulness and pride when a ray of the Divine mercy and care lit inside his heart.

He changed all his properties into money. He put the money in a bag and came with it to the city of Qom to announce his repentance. He went to great ayatollah Sayyid al-Boroujerdi and said to him, 'I have gained all this money in the bag illegally and now I do not know the real owners of it. It has become too heavy to me and so I have brought it to you to guide me and to show me the path of repentance and turning to Allah.'

Ayatollah al-Boroujerdi loved the meetings with such people who had good hearts. He said to him, 'It is not enough to get rid of this money only. You have to put off all your cloths except the underwear and then you can go back to your city. At once the man put off his cloths an put them before ayatollah al-Boroujerdi. He asked him permission to leave, greeted him and turned towards the door to leave.

When ayatollah al-Boroujerdi saw that the man was a real repentant, his tears fell down and he called him to come back.

He gave him five thousand tomans (Iranian currency) from his own money, embraced him warmly and farewelled him after praying Allah for him.

When the man went back to Tehran, he was too humble and full of love to Allah and to His people. He began working with these five thousand tomans to live honestly. His life became better and better. Every year he paid the fifth of his profits to the poor and needy people besides his charities to them.

He began attending the religious meetings and then he himself established a meeting in Tehran.

It happened that when the first religious lecture was held in this meeting, I was twenty-six years old and I was studying in the Hawza of Qom and I often went to Tehran in Muharram, Safar and Ramadan to preach in the meetings and mosques there.

I got acquainted with him through these religious meetings. One of my acquaintances told me about this man's repentance and what had happened to him near ayatollah al-Boroujerdi. I made friends with him for a long time. In the year 1367 (solar calendar of hijra) he fell ill and sent for me to visit him. I decided to visit him on Friday but in the night of Friday (Thursday evening) at eleven o'clock his wife told me that he had died in his bed.

His family and relatives, who had been there half an hour before his death, said that he had began talking with the Master of the Martyrs Imam Husayn (s). He said to him, 'I have repented of all my previous bad deeds and I have put on the dress of your servants and I have served sincerely in your meetings. I have recommended in my will that a third of my wealth should be given to the Treasury of Charitable Loans to be spent on marrying the youth. I have no wish in my life save to see your bright face in this last moment of this world and to die on this.' Then he breathed a deep and comfortable breath, greeted Imam Husayn (s) while smiling and left this world.

THE ABUNDANT PROFITS OF PIETY AND GODLINESS

"And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires, then surely the garden is the abode." Qur'an, 79:40-41

MAN AND HIS TENDENCIES AND DESIRES

Man, since the beginning of his life until its end, sees, hears, touches, tastes and smells. He is affected by what he sees, hears, touches, tastes and smells and by what comes out of the senses of pleasant attractives where they suit the tendencies of man which in turn are so attractive for those things.

The Divine Will has prohibited seeing some certain things, hearing some certain things, eating some certain things and touching some certain things because of their harms to the individual, to the family and to the society. The Exalted Legislator has informed us of this prohibition via the prophets and the infallible imams (s). This informing itself is one of the delicious fruits of the mercy of Allah and the love of the prophets and imams to the people.

Wealth, food, drinks, cloths, means of transportation, lusts, ranks and positions are required by man but it must be noticed that getting these requirements without conditions and restrictions will lead to trespass the rights of the others. Following these desires and requirements absolutely will

cause to destroy the system of family and society and destroy the value and dignity of man and consequently it leads one to lose the afterlife, to deserve the wrath of Allah and then to be under the eternal torment. Contending for cheap desires has no legal or rational excuse. If you ask a conscientious one, who has good morals and insight, that if someone has wealth, high rank, position or a beautiful woman to enjoy with and these things cause the others to lose their rights or cause injustice and oppression against the others, what answer will you hear? Do reason and conscience accept these things? If you ask your mind, conscience and nature about that, you will not hear except that these desires must be avoided. One has to wish what Allah and the legal law have permitted. Practicing legal rights and desires does not cause others to lose anything of their rights and no injustice or oppression against anyone will take place.

If you put the same question before Allah, the prophets and the infallible imams, you would hear “you have to do according what Allah wants, do not desire to have what is not your right, you have to be satisfied with your desires and have to be satisfied with the impermissible things, you must not desire to wrong the others which means to wrong Allah, family and society and all kinds of injustice are impermissible.”

One needs to satisfy his stomach, his lusts and his imagination too. If these needs and desires are within the circle of the Divine restrictions and social rules, they will assure the safety of the environment, the individual and social life and they will keep reputation, dignity and perfect morals. But if these desires trespass the Divine restrictions and social rules, they will lead to confuse the life, to lose the dignity and to let vices and corruption spread.

Anyhow, man, according to all his affairs of life, has two kinds of desires: the rational and permissible desires and the

delusive and impermissible desires.

The rational desires are the desires which agree with the will of Allah and hence they enter easily into the soul and heart and submit to the Divine laws and restrictions. In this case one does not want wealth or a house except from permissible ways, does not want to satisfy lusts except by legal marriage, does not want food except for the sake of Allah and to be able to protect the weak and oppressed people and when one wants to delight one's eyes and ears, one does that by the right and permissible ways and then one becomes faithful, pious, benevolent, dutiful, kind to people, sincere to the society and always tries to please his Lord and to assure his happiness in this life and the afterlife by the "great jihad".[140]

As for the delusive desires they are the desires that come out of one's self only as a result of selfishness. They appear from a blind heart and lead to pride, hypocrisy and slipping in the valley of deviation. In this case one looks for wealth in any way and by any means. One desires to collect wealth even by usury, by force, by trick, taking bribes, robbing, cheating and plundering.

When one wants a house, he dares to extort the properties and houses of the others. When he wants to satisfy sexual lust, he does not care whether it is by masturbation, sodomy, adultery...and the likes.

When one wants a high position, he rushes to get it even if he destroys the rights of the others. When he wants to delight his eyes and ears, he will do even by looking at the wives and daughters of the others and hearing backbiting, bad-mouthing and impermissible music and singing.

One, who practices such desires, has no faith and religion or

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[140] 'Great jihad' is resisting one's desires and tendencies.

has weak faith and blind heart and insight. He tries to destroy his house of the afterlife, buy the wrath of Allah and submit to the Satan and his followers.

The Holy Qur'an calls these desires of man as “fancy”.

Fancy is something inside man’s inners. It is the government that rules over man and puts him in the place of Allah the Almighty and gives to him the aspects of divinity and deity. It enslaves man and then man began obeying and worshipping his fancy instead of Allah the Almighty.

Allah has said,

> ***“Have you seen him who takes his low desires for his god? Will you then be a protector over him?” Qur'an, 25:43***

When man puts his feet in the way of life, he tries, since childhood, to get all what he wants and follows after all what he hears and what his lusts take him to. He responds to his abdomen (desires and lusts) with no limits, satisfies his lusts with no restrictions and strives to get wealth, properties and authorities in any way without caring for the right of other people. In fact, man, in this case, is busy building the idol of fancy inside him and after he finishes building the idol, he begins to worship it and then he becomes its captive.

Unfortunately many people have spent their lives with this idol. They worshipped it and tried their best to satisfy it in any way.

One of the ascetics says, ‘The mother of idols is the idol of fancy.’

The worshippers of this idol do not regard the rights of the others nor do they regard their desires. They do not care for the reputations and dignities of other people. They see themselves have the right of everything whereas the others

have no any right.

Allah has made the goodness of this world and the afterworld to assure the happiness of the all but He has asked them not to follow their fancies; the delusive and impermissible desires even if there is apparent damage to them or to the others when contradicting the fancies. Allah has said,

"O you who believe! be maintainers of justice, bearers of witness of Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he is rich or poor, Allah is nearer to them both in compassion; therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do). Qur'an, 4:135

The Holy Qur'an indicates that following fancies is a way towards deviation and it takes man away from Allah. It makes man forget the Day of Resurrection and consequently he will suffer the severe torment on the Day of Resurrection. Allah has said,

"…and do not follow desire, lest it should lead you astray from the path of Allah; (as for) those who go astray from the path of Allah, they shall surely have a severe punishment because they forgot the Day of Reckoning." Qur'an, 38:26

The Holy Qur'an stresses on that fearing Allah and resisting fancies lead man to be in Paradise. Allah has said,

"And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires, then surely the garden is the abode." Qur'an, 79:40-41

The holy Qur'an mentions the story of (Ba'am bin Ba'ora) the famous scholar at the time of Prophet Moses (s). He had lost his faith, deviated from the path of the truth, been polluted with the worldly and material pleasures and acquired the

morals of dogs. All that was because he had followed his own fancies. Allah has said,

> ***"...but he clung to the earth and followed his low desire, so his parable is as the parable of the dog; if you attack him he lolls out his tongue; and if you leave him alone he lolls out his tongue; this is the parable of the people who reject Our communications." Qur'an, 7:176***

The Holy Qur'an has ordered not to obey the inadvertent people who have fallen in the trap of fancies and exceeded in following the lusts and pleasures. It has warned the believer of following such people by saying,

> ***"...and do not follow him whose heart We have made unmindful to Our remembrance, and he follows his low desires and his case is one in which due bounds are exceeded." Qur'an, 18:28***

According to many verses in the suras of al-Ma'idah (5), al-An'am (6), ar-Ra'd (13), al-Mo'minoon (23), al-Qassass (28), ash-Shura (42), al-Jathiyah (45) and Muhammad (47) following fancies leads to reject the verses of the Divine books, leads to deviation, being away from Allah, corruption of the heavens and the earth and their inhabitants, rejecting prophethood, losing straightness, falling in the laps of inadvertent and ignorant people, sealing the hearts with blindness and rust and the likes.

Impermissible desires cause corruption of morals, corruption of deeds, paying no attention to the rights of the others, oppressing the others, giving up obligations, committing great sins, insisting on minor sins, becoming angry, nervous and bad tempered, expecting too much, hating good and pious people, interesting in accompanying evil people and associating with the sinful and villains.

THE GREAT JIHAD

If he, who has submitted to fancies, wants to reform his life and afterlife, to gain goodness and happiness in this life and afterlife and to reform his inners, deeds and morals, he should fight against his fancies as a brave soldier fighting in the war field. He has to know that he will win in this war by the assistance of Allah. He has to know that the mercy of Allah will be with him and that the matter of his victory and the defeat of fancies is a definite matter. If we say that man is unable to do that and he is weaker than to resist the influence of fancy, then there will be no meaning to sending prophets by Allah and no meaning to revealing Divine books and no meaning to the efforts of the imams.

But since man has the ability to face this internal tyrant and defeat it and that defeating it is something possible for all people; therefore Allah has sent the prophets and revealed His books and so Allah has shown His proof before people and He will not accept any excuse from anyone in this concern neither in this world nor in the afterworld.

Man, since he has not fallen in the trap of fancy yet, must care too much for watching himself and remember Allah every moment. Man has to beware of being polluted with the impermissible things that make the idol of fancy appear and be powerful. If man keeps himself against fancy, dignity and honor grow inside him and then piety and godliness grow inside his heart.

When man ignores this matter, he will be involved in worshipping the idol of fancy and after sometime when the ray of the Divine mercy shines after the waking of the conscience or hearing some preaches and advises or associating with pious people, man understands how the idol of fancy rules over him and sees its bad effects on his behavior and morals. Then he should not delay to fight it. In fact he must consider

the jihad against this idol as an obligation or indeed the most important obligation. He should pay much attention to this matter because it is an order from Allah and he should respond to the invitation of the prophets and imams in order to reform himself; morals and deeds. In order to defeat this idol, he should refrain from sins, pay much attention to the obligations, do good, mix with the pious, associate with the benevolent and purify his wealth from ill-gotten monies. If he fights his fancy with these weapons, he will win this battle definitely. It is this battle that is called in the Divine knowledge as the “greater jihad”.

It is mentioned that Imam as-Sadiq (s) has said, ‘Once the Prophet (s) sent a battalion (to fight the enemy) and when they came back, he said to them, ‘Welcome to the people who have achieved the minor jihad and remained for them the major jihad.’ It was said to him, ‘O messenger of Allah, what is the major jihad?’ He said, ‘It is the jihad against one’s fancy.’

One who resists his fancies his jihad is higher than any other jihad and one who desist (emigrate) from fancies his (hijra) is better than any other (hijra). Hence, the reward of this jihad and this (hijra) is more and greater than the reward of every other great deed.

Imam Ali (s), who was the first man in this field of jihad, said, ‘The fighter, who is martyred for the sake of Allah, is not rewarded more than one who is able (to commit sins) but remains abstinent. An abstinent is about to be one of the angels!’[141]

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[141] *Nahjol Balagha*, maxim no.466.

THE WAY OF REFORM

With paying attention to that Allah the Almighty has sent one hundred and twenty-four thousand prophets, a lot of whose instructions and teachings have been mentioned in our considerable books and some of them have been mentioned in some verses of the Qur'an, and with regard to the revelation of the Divine books especially the Qur'an, which is the eternal miracle of the master of the prophets Muhammad (s), the existence of the infallible imams (s), whose instructions and teachings have been mentioned in the Islamic books concerning the individual and social fields and which are at the hand of the all, and with regard to nature, conscience, mind, will and option as moral deposits and the profitable principal of man in this life and the afterlife and with regard to that all the moral elements which confirm the authority of Allah on man in all the fields and affairs of life at all times and in all places; with regard to all that can it be said that the way of reform is closed before man? Is man unable to follow the way of reform? Is man obliged to do, to believe or to behave as what he has done, believed or behaved with no will or option?

Certainly, the answer is “No”. The way of reform is open before the all as long as the heavens and the earth exist. Every man is able to walk in the way of reform and no one is obliged with his beliefs, morals and deeds.

The many sinful and criminal people, who had submitted to their fancies and then repented of their sins and purified their souls and hearts from the ties of fancies, throughout history is a clear evidence showing that the way of reform is not closed before anyone and that man is not obliged with his deeds and morals.

But there are some improper discussions and weak sayings which are irrational and have no evidence that some ignorant people cling to and they think that they will be excused in keeping on their sin and disobedience. They think that the way of pleasures is wide open to them so they hasten after their fancies and lusts and invite the others to that.

These persons know well that they are wrong and know that their sayings have no scientific or real evidence and away from reason although their sayings are quoted from some sociologists and psychologists in the materialist western universities that invite people to satisfy their lusts and desires in any way.

> ***"Nay! man is evidence against himself, though he puts forth his excuses." Qur'an, 75:14-15***

Are the persons, who commit tricks, cheating and hypocrisy through their dealing with people and color their empty theories with a scientific color and offer them to people or hide their bad reality with bright masks or deceive the people and the society to live by that at ease or spread among the people heresies and deviate doctrines after coating them with color of science, progress and development to destroy the life of man and the civilization of the human beings...are these people unaware of their doings and unaware of the results of their doings?

The Holy Qur'an confirms that such people know what they do but they exploit people along the ages for their own advantage and their private life, to satisfy their lusts and fancies and to fish in troubled water.

No doubt that the cultural environment prevailing over these people is a deviate environment and the culture is dark having nothing save party-spirit, zealotry and satanic jealousy. These people have denied all the facts of the existence and especially

Allah the Almighty. They have denied the signs of the truth and resisted them and therefore they have had such misleading culture and born in their minds silly and weak theories. These people make of these weak ideas and theories a doctrine and religion to which they invite the others in order to separate them from Allah and the truth.

These people have no aim in this life save to spread corruption in the earth and to pollute the peoples and nations with different sins and disobediences.

> ***"And when he turns back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making." Qur'an, 2:205***

The Zionists have indicated in their book "The Protocols of the Wise men of Zion": 'it is we who have established the bases of the victory of Darwin, Marx and Nietzsche and spread their doctrines among the nations and peoples.' Thus they have destroyed the morals by these deviate theories and ideas as it is clear for the all.

The world in its culture nowadays submits to three persons of the Jews; Marx, Freud and Darwin. Darwin's theory of "evolution of the species" has led to destroy the virtues and morals among the European peoples. These thinkers always emphasized on dishonoring religion and degrading sacred beliefs. They polluted the minds of people with their theories and showed religion and clergymen in an ugly picture before the public.

These people, by depending on the theories of the scholars they have connected with, did not leave any field of humanity unless they corrupted it. They corrupted all kinds of relations and connections between man and his Creator and his life and fellows. They corrupted all that with bad and deviate theories

and ideas.

Actual deviation is that which concerns the Divine fact and the relation of man with Allah and the intellectual deviation also is how to look at the world of existence and its relation with Allah, the relation of man with the world and the relation of the world with man…the deviation in perceiving the life, its aims and latent relations…the deviation in perceiving the human soul and the connection of man with his brother, the individual with the society and the wife with her husband. And in general it is the deviation in all the affairs of life.

Under the shadow of this deviation the affairs of living have submitted to the influence of fancy and lust and corruption continued spreading day after another until Allah has become less effective (in people's regard) than all the other worshipped things in man's life. False gods and worshipped idols began prevailing over all the affairs of individual and social life.

These people have masked themselves with the scientific aspects until they made most of the people believe in theories they have theorized and all these factors affect the fate of man who has no will or option to determine his fate. Man's life has become under the control of these unreal factors.

These weak phrases and silly theories have led many people in the world and especially in Europe and America and particularly the youth in many nations and societies to believe in the idea of "free will". They often said, 'I have become free to take my way in the life with my own will and option and to manage my affairs as I like. I am free to choose my belief and conduct according to my own mind and view towards the life. I make my life and future by myself. I determine my fate without the will of Allah.'

The result of these claims is that man takes himself out of the

circle of the care and protection of Allah into the trap of the Satan and the net of fancy.

And the result of these claims too is that the power of evil, sedition and exploitation prevail allover the world.

And the result of these claims is that injustice and oppression spread in all the countries and as a consequence of that slavery appears and all the peoples submit to lowness and subservience and slip in the valley of slavery to capitalism, some slip into slavery to governments, others become slaves to the dictators and others slip in the abyss of the desires and lusts that destroy the families and their relations.

And the result of these claims is that debauchery spread allover the world especially among the youth; men and women.

And the result of these claims is deviation, madness, confusion of feelings and the abundance of psychological and mental hospitals in the developed countries on the one hand and on the other hand the people have involved in the mire of (imitating) models, cinema films and stars, pornographic films, T.V. programs and other lusts and desires where they have become ignorant to understand the truth and they spent all their lives in pride and indifference.

And the result of this wretched life is that all the apparent and hidden affairs of man have sunk into corruption, deviation and debauchery; therefore we see many people in the world live desperately and their minds are shadowed by a cloud of hopelessness, worry and chronic grief. At the same time they feel the whips of their conscience and the pressure of their natures so they cry and shout that the way of reform is closed before man or if it is open, man will be unable to follow it and at last, and in order to calm down their consciences, they say that man is obliged to submit in all his affairs to the decree of

fate.

But this darkness is as a result of the influence of the satanic culture, ignorance and the poisons of the deviate and misleading scholars and scientists.

But as for the pure Islamic culture, it is concentrated in the Shia doctrine which depends in its ideology on the Qur'an and the traditions of the Prophet (s) and the infallible imams (s) and always associated with evidence, wisdom and reason. It announces clearly that the way of reform is always open before the human beings and will never be closed till the Resurrection Day and that the movement in the way of reform is possible to the all even to the one who is polluted with all kinds of sins. It is not right to impose certain beliefs, deeds or morals due to the saying of "the decree of the fate" and the likes.

It would be better to draw the attentions to some Divine knowledge and instruction that guide man towards reform and deliverance to pure oneself and the society from sins and disobediences.

Imam as-Sadiq (s) says to somebody, 'You have been made as the doctor of yourself, the disease has been showed to you, you have been taught the means of health and you have been guided to the cure. See how you treat yourself!'[142]

Yes! Man knows his foothold and state and has a control over himself. He is the doctor of himself. His diseases are his false beliefs, satanic morals and bad deeds which have been mentioned in the Holy Qur'an and the honorable traditions. The cure of these diseases is pure faith, good morals, tranquility of the soul and good deeds. All these are signs of mental healthiness the bases of which are repentance, asking

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[142] *Usool Al-Kafi*, vol.2 p.329.

Allah for forgiveness, piety, abstinence and refraining from sins. Man, by the aid of these facts, must try to reform himself and purify his morals.

Imam al-Baqir (s) narrates from his fathers that the Prophet (s) has said in his recommendation to Ameerul Mo'mineen Ali bin Abu Talib (s), 'O Ali, the best of jihad is when one rises in the morning without intending to wrong anybody.'[143]

When one rises every morning in this way and when he goes out of his house without intending to show enmity towards anybody, without intending to harm anyone, without thinking of evil even towards his enemies and without intending except to serve people, surely he will fill his inners with light and his outwards with benevolence.

Imam as-Sadiq (s) says, 'Whoever controls himself when he desires, fears, likes, becomes angry and becomes satisfied Allah will protect him from Fire.'[144]

Ameerul Mo'mineen (s) says, 'Wake up your heart with pondering, let your side turn away from sleeping in the night and fear Allah your Lord!'[145]

Imam as-Sadiq (s) says, 'Pondering leads to piety and to do according to piety.'[146]

One day a man came to Imam as-Sadiq (s) and asked him, 'Would you tell me about noble characters?'

Imam as-Sadiq (s) said, 'Pardon who has wronged you, relate with who has broken his relation with you, give who has deprived you and say the truth even if it is against you!'[147]

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[143] *Al-Wassa'il*, vol.15 p.162.

[144] *Ibid*.

[145] *Al-Kafi*, vol.2 p.45.

[146] *Ibid*.

[147] *Wassa'il ash-Shia*, vol.15 p.199.

The Prophet (s) has said, 'If a sin or a lust happens to someone and he refrains from it for fear of Allah, Allah will save him from Fire, secure him from the Great Fear and carry out His promise to him as He has said in His Book,

> ***"And for him who fears to stand before his Lord are two gardens." Qur'an,55:46***

Whoever faces a worldly life and an afterlife (the opportunity to do good for the afterlife) and he chooses the worldly life, he will meet Allah on the Resurrection Day with no good deed to save him from Fire and whoever chooses the afterlife and turns away from the worldly life, Allah will be pleased with him and will forgive his bad deeds.'[148]

Someone has said to Imam as-Sadiq (s), 'There are some people committing sins and they say that they hope (to repent in the future) but they still commit sins until death comes to them.' Imam as-Sadiq (s) said, 'These people sway among wishes. They are liars. They do not hope because whoever hopes something tries to get it and whoever fears something flees from it.'[149]

In interpreting this Qur'anic verse ***"And for him who fears to stand before his Lord are two gardens",*** Imam as-Sadiq (s) says, 'He, who knows that Allah sees and hears what he says and knows what he does whether good or bad and so he refrains from doing bad deeds, is the one who (fears to stand before his Lord) and controls himself before desires.'[150]

Imam as-Sadiq (s) has said to Amr bin Sa'd, 'I recommend you of fearing Allah, piety and ijtihad (trying one's best to derive the true legal verdicts). Know that no ijtihad is useful without

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[148] *Wassa'il ash-Shia*, vol. 15 p.209.

[149] *Al-Kafi*, vol.2 p.55.

[150] *Ibid.* p.63.

piety.'[151]

Imam as-Sadiq (s) has also said, 'You have to fear Allah, to be pious, to practice ijtihad, to be truthful, to give deposits back to their owners, to be noble-minded and good to the neighbors. Be propagandists to yourselves without your tongues (but with good conducts and deeds). Be good and do not be bad. Prostrate yourselves before Allah too much (pray and worship Allah) because when any of you prostrate too much, Iblis will call out behind him "Woe! He obeyed but I disobeyed and he prostrated but I refused to!'[152]

The Prophet (s) has said to Ameerul Mo'mineen (s), 'There are three things which if anyone has had he will be the best of people near Allah; who performs the obligations Allah has imposed, will be the best worshiper, who refrains from the sins Allah has prohibited, will be the most pious one and who is satisfied with what Allah has given him will be the richest one. O Ali, there are three things which if one has not had, his deeds will not be completed; piety that makes him refrain from disobeying Allah, good manners to treat people with and patience to face the ignorance of the ignorant with...O Ali, Islam is naked and its clothing is pudency, its adornment is abstinence, its magnanimity is good doing and its pillar is piety.'[153]

Imam al-Baqir (s) has said, 'The best of worships are the abstinence of abdomen (not to eat ill-gotten food) and chastity.'[154]

Imam as-Sadiq (s) has said, 'The Shia (followers) of Ja'far (Imam as-Sadiq) are those who abstain from eating anything

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[151] *Wassa'il ash-Shia*, vol.15 p.243.

[152] *Al-Kafi*, vol. 2 p.63.

[153] *Ibid*., p.64.

[154] *Wassa'il ash-Shia*, vol. 15 p.249.

ill-gotten, who are chaste, practice jihad, work for the sake of their Creator, hope His reward and fear His punishment. Such people are the Shia of Ja'far.'[155]

The Prophet (s) has said, 'My umma will still in good as long as they love each other, guide each other, give deposits back to their owners, refrain from impermissible things, entertain guests, offer prayers and pay zakat. If they do not do this, they will be afflicted with rainlessnes and barrenness.'[156]

It is understood from these traditions that the way of reform is open before the all and moving in this way is possible to everyone and that man is not obliged to his doings, behaviors and morals. Man can determine to do anything willingly and freely. In fact it has been referred in these traditions to an important fact that man should adorn himself with goodness, benevolence and moral beauty instead of ugly and bad satanic doings, support the truth with his will and hand, purify his soul and inners from his bad morals and doings and to change them into good deeds and morals. Every one follows the way of reform Allah will help him to change his bad deeds into good deeds and when good deeds replace the bad ones Allah will forgive all the bad deeds of that one.

> ***"Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones; and Allah is Forgiving, Merciful." Qur'an, 25:70***
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> ***"Save him who has been unjust, then he does good instead after evil, for surely I am the Forgiving, the Merciful." Qur'an, 27:11***

THE MATTERS RELATED TO REFORMING ONESELF

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[155] *Wassa'il ash-Shia*, vol. 15 p.251.

[156] *Ibid.*, p.254.

The intention of good among all people is found by patience, controlling oneself when desiring, fearing, being angry and being satisfied, pondering on the results of deeds, spending the night in worshiping, piety, pardoning, being indifferent to the wrong coming from others, strengthening relations with the kin, being generous to the needy, avoiding (impermissible) lusts, preferring the afterlife to the worldly life, hoping that is coincident with acting, fearing Allah with refraining from sins, turning to Allah apparently and internally, inner purity, toiling to worship Allah and to serve people, truthfulness, giving deposits back to their owners, good manners, being kind to the neighbors, adorning oneself with good deeds, long and sincere prostrating before Allah, being satisfied with permissible things, leniency in treating others, patience, pudency, abstinence, not eating ill-gotten foods, chastity, acting just for the sake of Allah, expecting the reward of Allah and fearing His punishment, being kind to the others, exhorting to the truth and guidance, being away from vices, entertaining brothers in faith, offering prayers and paying zakat.

Of course these virtues have been quoted from the traditions mentioned in the previous pages in the chapter "the way of reform". If we wanted to quote titles (of virtues) from all the traditions concerning the matter of reforming oneself, family, society and all the affairs of life, it would take us to write a detailed book on the subject undoubtedly.

If man tries to have these precious aspects with his own will and intention and purifies himself from vices especially ill-gotten wealth and positions and impermissible desires, surely he will gain abundant advantages in this world and the afterworld.

In this concern it would be better to mention here the stories of some persons who have been pious and have saved

themselves from impermissible desires and lusts and therefore their share of advantage was so great. This mention may be a good means to those who look for good and happiness.

IBN SEREEN AND INTERPRETING DREAMS

His name was Muhammad bin Sereen al-Basri. He had an extraordinary power of interpreting dreams and visions. He was surprising in applying dreams to the realities of people. He made use in interpreting dreams of the Holy Qur'an and the Prophetic traditions.

Once someone asked him, 'What is the interpretation of seeing the azan in sleep?' He said, 'It means going to perform the hajj.' Another one asked him about the same thing but he said to him, 'You have stolen something from someone.' When he was asked about the reason behind this difference between these two interpretations although the dreams were the same, he said, 'The mien of the first man shows that he is pious and so I interpreted his dream according to this Qur'anic verse ***"And proclaim among people the Pilgrimage…" (22:27)*** but as or the other man I did not see that in his mien so I interpreted his dream according to this verse,

> ***"Then a crier cried out: O caravan! you are most surely thieves!" Qur'an, 12:70***

It has been narrated that ibn Sereen was a draper and he was handsome. Some woman loved him and one day she sent for him to buy some cloths from him. When he came into her house, she closed the doors and tempted him to sleep with her but he resisted and said, 'Allah forbid!' He began dispraising adultery but it did not benefit him. He went to the water-closet and stained himself with excrement. When she saw him in this ugly state, she averted from him and drove him out of her house. It has been said that after this event ibn Sereen had

been granted this knowledge.[157]

DIVINE WEALTH AND ABUNDANT KNOWLEDGE

The great jurisprudent and famous pious scholar hojjatol Islam ash-Shafti-known as as-Sayyid- at the beginning of his study lived in Najaf. He lived in poverty and difficult conditions. He often had nothing to eat and his residing in Najaf became very difficult and hard to him. He could not continue his study there and then he emigrated to the hawza of Isfahan which was full of Shia ulama at those days. But he remained in his poverty and difficulty of living.

One day a little money came to him from someone. He went to the market to buy some food for himself and his family. He thought to satisfy his and his family's hunger with cheap food. He came to a butcher and bought a sheep liver. He was too happy and delighted when he went back home with this food. On his way home he passed by some ruins and he saw a weak bitch lying on the ground and around it there were some puppies sticking to its abdomen trying to suckle milk but uselessly for there was no milk in the breasts of that weak and hungry bitch.

He stopped near the ruins looking at the sleeping bitch and the weeping puppies. He and his family were hungry and in need of this food but he paid no attention to his desire and he gave all what he had bought from the butcher to the bitch. He fed it until it became satiated. The bitch waved its tail and raised its eyes towards the heaven as if it prayed Allah in its special world to reward this man and endow him with more and more.

As-Sayyid ash-Shafti says, 'Before no long after this event a great amount of money came to me from the village of Shaft

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[157] *Safeenatul Bihar*, vol.4 p.352 (new edition).

and it was said to me that one of the wealthy men had given his monies to a merchant to trade with them and had recommended him to give the profits of these monies to as-Sayyid ash-Shafti and then he had recommended in his will that after his death all his monies and their profits should be given to as-Sayid to spend the profits on himself and to spend the capital in certain ways.

Sayyid ash-Shafti began trading with that money and he bought lands and properties with the profits. He spent the profits of the trade and the properties on the poor and needy people. He paid some as salaries to the students of religious studies and some to solve the problems of people. He built a great mosque which is nowadays one of the famous mosques in Isfahan. It is called the mosque of as-Sayyid beside which there is the tomb of Sayyid ash-Shafti.

WAKING OF THE YOUNG MAN

A man from the Ansar has narrated, 'While the Prophet (s) was sitting under the shadow of a tree on a very hot day, a young man came, put off his cloths and began rolling on the hot ground of the desert burning his back onetime, his abdomen onetime and his forehead other time while saying, 'O my self, taste this for what Allah has is greater than what I have done to you!'

The Prophet (s) was looking at him. Then the young man put on his cloths and wanted to leave. The Prophet (s) made a sign to him with his hand and called him to come. He asked him, 'O slave of Allah, I saw you do something that I have never seen anyone do before. What made you do that?'

The man said, 'What made me do that was fear of Allah.'

The Prophet (s) said to him, 'You have feared your Lord as He deserves. Your Lord will be proud with you before the

inhabitants of the heaven.' The Prophet (s) said to his companions, 'O people, approach the man to pray Allah for you.' They came near him and he prayed Allah by saying, 'O Allah, unite us together on guidance, make piety be our provision and Paradise our residence.'

THE YOUNG WORSHIPPER

It is narrated that Imam Abu Ja'far as-Sadiq (s) has said, 'Once a prostitute came out before some Jewish youths and they became fascinated by her. Some of them said, 'If that worshipper saw her, he would be fascinated by her!' When she heard what they said, she said to herself, 'By Allah, I will not go home unless I fascinate him.' In the night, she went to the house of that worshipper and asked him to let her come in. He refused. She said to him, 'Some Israelite young men tried to seduce me. Please, let me come in; otherwise they will follow after me.' When he heard her saying that, he allowed her to come in. When she came in, she put off her cloths. When he saw her beauty, he was moved. He embraced her but he turned back to himself. He went to the hearth in which he had set fire under a pot. He put his hand in the fire. The woman asked him why he did so. He said, 'I burn it because it has committed a sin.' The prostitute went out to some Israelites and said to them, 'Hurry up to that man! He has put his hand in the fire.' When they went to him, they found that his hand had burnt.'[158]

SAINT POURIA AND HIS JIHAD AGAINST DESIRES

There was a pious man called Pouria the Saint. He was a strong and powerful man. He was famous at his time for defeating all the wrestlers and strongmen.

When this man arrived at Isfahan, he wrestled with all the

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[158] *Biharul Anwar*, vol. 70 p.387.

wrestlers of Isfahan and could defeat them all. He asked the wrestlers of that city to seal on his forearm with the seal of championship and to give him the belt of championship. They all accepted except the chief of the wrestlers who had not wrestled with Pouria yet. He said, 'First I must wrestle with Pouria. If he can defeat me and put my back on the ground, then I will seal and sign.'

It was determined that wrestling between these two champions would be on Friday in the square of Aali Qabu so that people could watch this unique match. Thursday in the night, Pouria saw an old woman distributing sweets among people and asking them to pray Allah to respond to her need.

Pouria asked her, 'What is your need?' She said, 'My son is the head of the champions in this city and it has been determined that he should wrestle with a man called Pouria the saint tomorrow. My son this is the source of my and my children's livelihood besides that he helps the relatives too and I fear if that champion defeats him, his salary will be stopped and then we will face a difficult life.'

Pouria the saint intended to let himself fall down to the ground instead of defeating that champion who was well-known in Isfahan. He determined to do that. When the time of the match came, and the two wrestlers met each other, Pouria found that he could defeat his opponent and could throw him down to the ground with one blow but he pretended to continue the match and then he bowed and fell down. He let his competitor defeat him in order not to cause their livelihood to stop besides that he would delight that old woman that Allah might have mercy on him in return.

His name has been fixed in the history of the heroes as a generous and magnanimous man. Nowadays his tomb stands as a shrine visited by people of knowledge and faith in the city

of Geelan (north Iran).

The persons, who have resisted their fancies and desires and reached, because of that, high positions among people and exalted ranks near Allah, are too many throughout history. The Holy Qur'an has mentioned many names of such people and many others have been mentioned in the honorable traditions and books of history. They are so many that if we want to mention them all, we have to write many volumes in this concern.

There are many traditions concerning the matter of resisting one’s impermissible fancies and desires narrated from the Prophet (s) and the infallible imams (s). It would be better to mention some of them here.

Imam al-Baqir (s) has said, ‘Allah the Almighty has said, ‘By My glory, loftiness, greatness and exaltedness, no believer prefers My tendency in anything of the affairs of the worldly life to his tendency, unless I make his wealth in his self and his determination in his afterlife and I make the heavens and the earth assure his livelihood and I will be the assistant for him in everything.’[159]

Imam as-Sadiq (s) has said, ‘On the Day of Resurrection a group of people will come to the gate of Paradise. They will knock at it and it will be said to them, ‘Who are you?’ They will say, ‘We are the people of patience.’ It will be said to them, ‘What you have been patient with?’ They will say, ‘We have been patient with the obedience of Allah and patient when refraining from sins.’ Allah will say, ‘They are true. Let them enter into Paradise.’[160] And this is the meaning of the saying of Allah the Almighty:

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[159] *Al-Kafi*, vol. 2 p.111.

[160] *Biharul Anwar*, vol. 67 p.101.

"Verily the patient will be paid back their reward in full without measure." Qur'an, 39:10

Ameerul Mo'mineen (s) has said, 'Blessed is he who keeps to his house, eats his food, busies obeying his Lord and cries for his sins and so he will be busy with himself and the people will be in peace from him.'[161]

Ya'qoob bin Shu'ayb narrated that he had heard Imam as-Sadiq (s) saying, 'Allah does not move a slave from the lowness of disobedience to the honor of piety unless He will enrich him without money, honor him without a tribe and delight him without a friend.'[162]

The Prophet (s) has said, 'Whoever his eyes shed tears for fear of Allah, Allah will reward him for every tear with a palace in Paradise crowned with pearls and having jewels that no one has ever seen or heard about its like or has ever come to the mind of any human being.'[163]

Imam as-Sadiq (s) has also said, 'Every eye will cry on the Day of Resurrection except three; an eye that has been lowered not to look at what Allah has prohibited, an eye that stays awake at night worshipping Allah and an eye that cries in the heart of night for fear of Allah.'[164]

The Prophet (s) has also said, 'Giving charity increases one's wealth. Give charity so that Allah may have mercy on you! Humbleness increases one's sublimity. Be humble so that Allah may exalt you. Pardoning increases one's honor. Pardon others so that Allah may honor you.'[165]

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[161] *Biharul Anwar*, vol. 67 p.111.

[162] *Al-Kafi*, vol.2 p.61.

[163] *Wassa'il ash-Shia*, vol. 15 p.223.

[164] *Al-Kafi*, vol.2 p.350.

[165] *Al-Kafi*, vol.2, p.100.

Ameerul Mo'mineen (s) has said, 'Whoever does justice to others against himself Allah glorifies him.'[166]

The Prophet (s) has said, 'Blessed is he whose manners are good, whose nature is pure, whose inward is clear, whose outward is fine, who spends the excess of his money (on the poor, needy and for the sake of Allah), who says no nonsense and who does justice to others against himself.'[167]

Thus we notice that the traditions mentioned above confirm important facts showing: preferring the afterlife to the worldly life, being patient with worshipping, refraining from sins, being satisfied with permissible livelihood, being busy worshipping Allah, crying because of committing sins, caring for oneself and keeping the others in peace, being pious, crying in the heart of night out of fearing Allah, lowering one's sight not to look at what Allah has prohibited, spending night in worshipping, giving charity for the sake of Allah, being humble, pardoning and forgiving others, being just to the others even against oneself, having good morals and manners, having pure inward and accepted outward, spending additional money in the way of good, keeping silent and refraining from nonsense.

These things, if they are followed and applied in the real field of individual and social life, are considered as one of the most important factors of resisting one's fancies and desires and without these things one cannot defeat evil fancies and desires at all. One, who resists the satanic desires concerning the material affairs of this life and struggles against fancies and lusts in order to achieve the ideals and virtues, will definitely gain abundant profits as Allah, His prophets and the infallible imams (s) have promised.

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[166] *Wassa'il ash-Shia*, vol. 15 p.283.

[167] *Al-Kafi*, vol.2 p.116.

SEIZING THE OPPORTUNITY

Seizing opportunities, especially the opportunity of old and time, is one of the certain orders of Allah, His prophets, the infallible imams and the saints. In the opportunity of this life, man can replace his bad deeds with good deeds and his vices with good aspects and morals and then the Divine light will shine inside his dark soul. If one ignores and loses this opportunity and does not do a positive action in its time and then the moment of death comes and the lamp of his life is about to go out, there will be no chance for repenting and regretting will be useless then.

When Talha was shot by the arrow of Marwan bin al-Hakam in the battle of al-Jamal and he fell down and the moment of his death came, he said, ‘I have not seen a death of an old man more wasted than mine today.’[168]

This great regret did not benefit Talha at that moment when the opportunity of his age passed away and the lamp of his life went out. Talha was the first one who had paid homage to Imam Ali (s) but when Imam Ali (s) did not respond to his illegal requests and when the words and stimulations of Mo’awiya affected him, he broke his homage and so he lost this life and the afterlife.

The wife of Prophet Noah and the wife of Prophet Lot betrayed their husbands. They insisted on their disbelief and deviation and kept on that until they lost the last moment of their lives and so they deserved torment in this life and the afterlife.

But as for Asiya the wife of the Pharaoh, she seized the opportunity and preferred the truth and the will of Allah to the will of her husband and therefore she got the contentment of Allah and the eternal bliss.

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[168] Al-Jamal by Sheikh al-Mufeed, p.385.

Khadeeja, the Prophet's wife, also seized the opportunity and devoted herself to serve the Prophet (s) and she got the happiness of this life and afterlife. Her relatives had cut their relations with her because of her marriage to the Prophet (s) but she strengthened her relation with the Prophet (s) and got the great victory.

Al-Hurr bin Yazeed ar-Riyahi seized the little opportunity remaining in his life and got in return honor in this life and the eternal bliss in the afterlife.

Yes! Whoever seizes the opportunity whatever little it is, the Divine light will shine inside him and save him from what he has been in.

Here we should say that when the light of guidance overcomes the one who follows the path of the truth, it makes him lose all his senses; he will not hear with his ear except the divine tone and the speech of Allah, will not taste with his tongue any ill-gotten or unlawful food and will not see with his eyes save the facts and realities in the world of existence. A religious scholar sees the truth by the light of the inner guidance before seeing it by the material light that reflects from things. He associates with the truth by the Divine light and by this very light he sees the greatness of the world of existence and its association with the greatness of the Creator then by the material light he sees the parts of the world of existence. The follower of the path of the truth looks at life in a way different from the way in which the other creatures look at it just to get desires and pleasures and in the end they regret and cry out: woe unto us! Nothing has remained to us to make use of in our afterlife and there will be no hope after that!

The one, who has the light of guidance and who understands the meaning of the light of life that is connected with the great world of existence, looks at the exalted aims in life with

Divine sight and he will not be satisfied with the limited knowledge of the phenomena of life but he goes into the depth of existence to discover the secrets of life and he lives with this piercing sight throughout his life.

This sacred sight makes one remember Allah and glorify Him continuously that it can be said that he does not ignore the mention of Allah even for one moment.

Can a knowing and discerning man, who understands the importance of his existence, ignore himself and his existence and live in inadvertence to what there is around him? The meaning of being inadvertent to oneself equals the defect in one's personality as much as that inadvertence.

THE MORAL BEAUTY AND PURIFYING THE SOUL FROM VICES

> ***"Your Lord has ordained mercy on Himself, (so) that if any one of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful." Qur'an 6/54***

What is meant by "beauty and ugliness" is the inner, moral and practical beauty and ugliness.

One, who writes with the pen of will and option on the page of his conscience and mind the truth and the Divine knowledge, which are considered as the moral aspects, and draws their practical applications, which are the Divine verdicts, on the page of his inward and outward and adorns this writing and drawing with the brightness of faith and keeps them safe from sins and vices, will have a very beautiful course of life and a moral image fitting the dignity of humanity.

The Divine facts and good morals are the manifestations of the Divine attributes and aspects and the practical applications are the manifestations of the Divine will. Hence writing and drawing these things appear in the life and mien of man as they have appeared in the life of Yousuf (Prophet Joseph) in the kingdom of Egypt where he has become the beloved of both; those who sought the worldly life and those who sought the afterlife.

But as for one, who writes on the page of his existence with

the pen of will and option the aspects of pride, selfishness, ignorance, indifference, bad morals and vices and keeps on this and then the nature of sin and disobedience roots deeply in him, he exposes himself to the great loss and the eternal perishment and so the ugly darkness inside him will appear on his inward and outward and his conducts will be full of sins, vices and bad deeds.

Bad morals and vices are the reflections of the doings of Iblis and his satanic actions and conducts. Therefore, writing and drawing these aspects will appear and reflect on the mien of man and hence this man will be a devil in a shape of a human being. Such a human being will be afflicted with the wrath of Allah and His curse and the curse of the angels and the good people and will be thrown into the disgraceful torment in this life and the afterlife.

Concerning the moral beauty and ugliness it is necessary to review the Qur'anic verses and the traditions of the Prophet (s) and the infallible imams (s) so that we become acquainted with the Divine facts and knowledge more and adorn our existence and hearts with them and purify our inwards and outwards with the pure water of repentance as Allah has said,

> ***"And when those who believe in Our communications come to you, say: Peace be on you, your Lord has ordained mercy on Himself, (so) that if any one of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful." Qur'an, 6:54***

PEOPLE OF GUIDANCE AND SUCCESS

All has said,

> ***"Those who believe in the unseen and keep up prayer and spend out of what We have given them, and who believe in that which has been revealed to you and that***

which was revealed before you and they are sure of the hereafter. These are on a right course from their Lord and these it is that shall be successful." Qur'an, 2:3-5

According to these verses, it is understood that the people of guidance and success are the ones who have these qualities:

1. Believing in the unseen
2. Offering prayers
3. Giving zakat and other financial dues
4. Believing in the Qur'an and the other Divine Books
5. Believing in the afterlife

BELIEVING IN THE UNSEEN

The "unseen" refers to some matters that are beyond the human senses and because these senses cannot perceive these things so they are called "unseen".

The unseen is the facts that can be seen and perceived by the eye of the heart and mind. The proofs of the unseen are Allah the Almighty, the angels, the barzakh (the partition between death and the Day of Resurrection), the Day of Resurrection, the punishment, the Scale, Paradise and Hell. They are the facts that have been indicated by the prophets, the Divine books and the infallible imams.

Believing in these facts causes purification of the inners, the soul and the self, psychological comfort, tranquility of heart and submissiveness of the organs to the orders of Allah, the Prophet (s) and the infallible imams (s).

Believing in the unseen is the sign of piety, the cause of justice in man and the reason behind the good abilities and qualities and it is the motive that leads man towards perfection which makes man fit to be the guardian of Allah in the earth.

The Book of Allah, the Holy Qur'an, is the best of speech, the most truthful saying and the wisest preaches. There is no doubt about its source and revelation where the Qur'an itself has proved with different evidences that it has been revealed by Allah the Almighty. In some verses we find that the Qur'an has offered the matter of the unseen with all its proofs and then the Prophet (s) and the infallible imams (s) have confirmed it through many traditions which are considered as a great collection of Divine knowledge leading to certainty and the believing in the unseen.

ALLAH THE ALMIGHTY

The Holy Qur'an tells that Allah the Almighty is the Creator of this universe and the world of existence and it invites all the human beings to worship the Creator, not to associate a partner with Him and to deny any equal to Him. Associating a partner with Him or thinking that there is an equal (or equals) to Him is due to inadvertence, ignorance and denying the truth. He, who associates a partner with Allah, commits something opposite to his conscience and nature.

The Holy Qur'an invites man to think in the right way and to use reason to prove with the natural, rational and practical evidences the relation between man and his Creator and to deny any idea or opinion that people have showing that other factors may have a role in creating this world such as saying (things have existed or have been available by themselves). Such statements are vain, having no evidence and far away from reason.

In short, it is possible through the holy verses to cure the diseases of inadvertence and ignorance of man and to uncover the screen of illusion, imagination, suspicion and hesitation. It is possible to wake up man’s nature and conscience and then the screen of inadvertence can be dispelled from above

man's heart, mind and nature to see the signs of Allah and His clear evidences and then to follow the truth.

The matter of monotheism and the existence of Allah is clearer than the sun in the midday.

> ***"…Is there doubt about Allah, the Maker of the heavens and the earth? He invites you to forgive you your faults…" Qur'an, 14:10***
>
> ***"O People! serve your Lord Who created you and those before you so that you may guard (against evil), Who made the earth a resting place for you and the heaven a canopy and (Who) sends down rain from the cloud then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know." Qur'an, 2:21-22***

Yes! The Holy Qur'an has invited people as it has invited their ancestors to ponder on the Creator of the heavens and the earth Who has built these great heavens and evened the earth for the living of man and brought down rain from the heaven to make different trees and plants fruit. If these wonderful creatures have not been created by Him, then who has created them?!

If you say that the cause of these wonderful creatures was chance, then what is your rational and logical evidence on that? If you say that these things have arisen by themselves, so if they have not existed before and then they brought themselves into being then how could nonexistence create something? Besides that if these things have been existed, it is nonsense to say that they have created themselves. Hence, it is understood that there is an organizer who is knowing, omnipotent and wise called Allah the Almighty Who has created all the creatures and constructed this exact and firm system. Man must obey this Creator, submit to His orders and

worship Him until he reaches the top of perfection, piety and virtue. Allah has said,

> ***"O people! serve your Lord Who created you and those before you so that you may guard (against evil)." Qur'an, 2:21***

Al-Mufadhdhal bin Umar al-Kufi narrated that Imam as-Sadiq (s) had said, 'O Mufadhdhal, the first lesson and evidence showing the existence of the Creator is preparing this world, composing its parts and adjusting them as they are. If you ponder on the world with your intellect and consider it with your mind, you will find it as a house that is provided with all what the created beings need; the sky is raised like a roof, the land is extended like a rug, the stars are arranged like lamps, jewels are stored as supplies, everything is prepared to its own affair, man has been made the owner of that house and authorized over all what there is in it, different kinds of plants are prepared for the sake of man and different animals are all-set for the advantage of man. This is a clear evidence that the world has been created with count and wisdom, order and harmony and the creator is one and only. It is He who has composed and arranged it (the world) part by part, glory be to Him…'

Al-Mufadhdhal said, 'Three days later I went early to my master (Imam as-Sadiq). I asked permission and came in to him. He seated me and then said, 'Now I start with mentioning the sun, the moon and the stars. Think about the color of the sky and the wisdom behind it. This color is the best one to agree with sight and to strength it. O Mufadhdhal, think about the rise and the set of the sun that set up the kingdom of the day and the night. If there is no sunrise, all the world will be in vain for people will not toil after their livings and they will not enjoy their lives without the pleasure of light. The sunshine is self-evident and it is in no need of

details. Ponder on the sunset! If the sun does not set, people will have no tranquility or ease. They are in a great need of tranquility and rest. Their bodies and senses have to rest and the power of digestion should act to distribute food to the organs. Besides that greediness prompts people to keep on working that may harm their bodies seriously for many people, if the darkness of the night does not come, will not stop working just to collect and save monies. Moreover, the earth becomes warm by the light of the sun and then it warms everything of animals and plants on it. Allah has ordained with His wisdom that the sun rises for a period and sets for a period as a lamp that is lit to the people of a house to carry out their needs and then it is put out so that they get rest. Light and darkness, in spite of their contradiction, are submissive to advantage and maintain the world.

Then ponder on the going high and the coming down of the sun to make the four seasons of the year and the advantages in this! O Mufadhdhal, think of the length of the day and the night how they have been determined for the goodness of the creatures! Each of them does not exceed fifteen hours. Do you not think that if the day is one hundred or two hundred hours, it will harm all what is there on the earth of animals and plants? The beasts will not still, the cattle will not stop grazing as long as the light of the day is there and man will not cease working and moving and this will destroy them all. As for plants they will dry and burn if the heat of the sun lasts long. And also if the night lasts for a long period, it will prevent many kinds of animals from getting their food until they die of hunger and when the plants miss the natural heat, they decay as you see when there is a plant in the shadow and away from the sunlight. In the winter, heat circulates in the plants and the materials of fruits are generated, the vapor condenses to cause clouds and rains and the bodies of the

animals become tight. In the spring, the materials (in the plants) that have been generated in the winter grow and appear and copulating animals become excited. In the summer the air becomes hot and the fruits ripen, the extra materials in the bodies dissolve and the face of the earth dries and becomes ready to building and working. In the autumn the air becomes pure, diseases disappear, the bodies become healthy, the night lasts longer so that some works can be achieved in it and the weather becomes nice to cause many other advantages where mentioning them take much time.

Think about the sunshine over the world how it is arranged! If the sun shines just over a certain place, its rays and advantages will not reach many other sides. The sun shines in the east at the beginning of the day then it turns and turns until it reaches the west to shine over what has been hidden from it at the beginning of the day and so no place will remain without getting its share of advantage. If the sun delays for a year or some of a year then how will people be? Or is it possible for them to live then?

Think of the light in the darkness of the night! Although the darkness of the night is needed for the tranquility of man and animals and to cool the air for the plants, it is not fit to make the night totally dark without a bit of light that no activity can be achieved because people may need to work at night because of their limited time during the day or because of hot; therefore the light of the moon can help people with their livings if they need to work at night besides that the light of the moon can guide the travelers in the night.

O Mufadhdhal, think about the stars and their movements! Some of them do not leave the center of their orbit and do not move except together and some are free moving in the zodiacs and differing in their moments. Each one has two different movements; one is general with the orbit towards the west and

the other is special to itself towards the east like the two circular stones of the quern. Ask those, who claim that the stars have come to existence by accident or chance without a will or a maker, that what prevent them all to be still or all of them to move! How can accident or chance create two different movements in accurate measures and accounts?

If the sun, the moon and the stars are near to us so that we can see the speeds of their movements, will they not harm our eyes with their rays and flames? It is as what happens when successive lightening light in the sky and as if when some people are in a dome adorned with lamps rotating around them continuously, then their eyes will be confused until they fall on their faces...'[169]

Once a Bedouin came to the Prophet (s) and said to him, 'O messenger of Allah, teach me some of the wonders of knowledge.' The Prophet (s) said, 'What have you benefited from the head of knowledge so that you are asking about its wonders?!' The man asked, 'O messenger of Allah, what is the head of knowledge?' The Prophet (s) said, 'Knowing Allah as He is.' The Bedouin asked, 'What is knowing Allah as He is?' The Prophet (s) said, 'You know Him without likeness or a rival and He is one and only, apparent and hidden, the first and the last and having no equal or comparative. This is knowing Him as He is.'[170]

Throughout the Holy Qur'an we find that there is a fixed and eternal fact representing the origin of the world; it is the fact of "the creator" which is considered as unseen to the human senses. All the created things are mortal but that fact remains forever and all the created things have beginnings and ends but that fact is eternal.

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[169] *Biharul Anwar*, vol. 3 p.57.

[170] *At-Tawheed* by as-Sadooq, p.248.

In all the suras and verses of the Qur'an we find that this fact is called "Allah" the Almighty. It has been repeated too much in the Qur'an and all the events and creatures are ascribed to Him.

We find when noticing the worlds and the creatures that all the creatures form a little world following one system. If we notice all the dimensions of this wide world as possible as we can make use of the human sciences and different scientific tools such as great observatories and accurate telescopes, we will find but accurate systems and laws even in the very minute world like the atom. If we can divide this great world into parts until we reach the small atoms, we will find that their laws are not less than the laws controlling the big world in spite of the differences between the creatures in the appearance and the essence.

In short, all the world forms one entity controlled by a continuous system and all its parts, though different, submit to that same system.

> ***"And the faces shall be humbled before the Living, the Self-subsistent Allah, and he who bears iniquity is indeed a failure." Qur'an, 20:111***

Out of this we arrive at that the creator of this universe and the manager of this wonderful and astonishing system is one:

> ***"And your Allah is one Allah! there is no god but He; He is the Beneficent, the Merciful." Qur'an, 2:163***

THE ANGELS

The Holy Qur'an has mentioned the angels in ninety verses. The Qur'an considers the angels as enemies to the disbelievers and one, who disbelieves in the angels, as deviate and away from the truth.

"Whoever is the enemy of Allah and His angels and His messengers and Gabriel and Michael, so surely Allah is the enemy of the unbelievers." Qur'an, 2:98

"...and whoever disbelieves in Allah and His angels and His messengers and the last day, he indeed strays off into a remote error." Qur'an, 4:136

We notice in the first speech of Nahjol Balagha three matters about the angels: the first about the activities and worships of the angels; prostration, rukou',[171] standing together in rows when offering their worships, glorifying Allah, Gabriel the guardian of revelation and the correspondent of the prophets, the activities concerning the matter of the Divine fate, guarding the people, guarding the gates of Paradise and Hell.

The second matter is about the existence of the angels such as their being in every point in the heavens and the earth.

The third matter is about the aspects of the angels: they do not feel tired, do not sleep, do not forget or become inattentive, do not ascribe the aspects of the creatures to Allah, do not limit Allah to the limits of place and do not refer to Him with a like or an equal.[172]

The angels are among the proofs of the unseen in this world. The Holy Qur'an and the prophetic traditions have shown their states and conditions. The angels have a vital connection with the life of man especially in recording the deeds of people, saving their good and bad sayings and situations, being responsible for taking out the souls of people at death and responsible for torturing the disbeliveers; therefore believing in them has positive effects on the life of man. Believing in these Divine beings and soldiers of Allah gives to

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[171] Rukou' is Bowing during prayers as a sign of submission to Allah. It is a main part in prayers.

[172] *Sharh Nahjol Balagha* by al-Ja'fari, vol.2 p.123.

the soul and the inward of man special moral beauty.

BARZAKH

Barzakh is the interval between this life and the afterlife according to the view of the Qur'an. The persons, who leave this world, enter the world of barzakh at the beginning and live there a special life according to their beliefs, deeds and morals. Their lives there are like neither the worldly life nor the afterlife.

> ***"Until when death overtakes one of them, he says: Send me back, my Lord, send me back. Haply I may do good in that which I have left. By no means! It is a (mere) word that he speaks; and before them is a barrier until the day they are raised." Qur'an, 23:99-100***

But since the law of creation does not allow anyone whether good or bad to come back, so they are answered: "Certainly not! It is impossible for you to go back to the worldly life!"

Of course this speech comes out of a sinful's tongue and not heart. This speech is said by every sinful person when seeing himself tied with the chains of punishment and said by every killer when seeing the stage of hanging. Anyhow it is the speech of one when being afflicted with misfortunes but when the storm calms down and the crises disappear, this one returns to his previous state as if nothing has happened.

At the end of the verse there is a little token but with a big meaning referring to the world of barzakh and its secrets. The verse has said,

> ***"And before them is a barrier until the day they are raised."***

The word "barzakh" originally means an obstacle that partitions between two (material) things but then it is said to

refer to everything lying between two matters and therefore the world between the worldly life and afterlife is called “barzakh”.

The evidence on the existence of this world, which is called sometimes the world of grave or the world of spirits, is derived from the verses of the Qur'an. It has been mentioned apparently sometimes and metonymically other times. This verse ***“and before them is a barrier until the day they are raised”*** refers to this world clearly. But there are other verses talking about this world metonymically like the verses concerning the martyrs as this one:

> ***“And reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance near their Lord.” Qur'an, 3:169***

This state is not limited to the martyrs in the world of barzakh but also the disbelievers and tyrants like the Pharaoh and his men enter into the world of barzakh as this verse declares,

> ***“The fire; they shall be brought before it (every) morning and evening and on the day when the hour shall come to pass: Make Firon's people enter the severest chastisement.” Qur'an, 4o:46***

In the famous books of the Shia and other than the Shia many traditions and with different wordings have been mentioned about the world of barzakh and the world of spirits and with the statement “the separating world between this world and the afterworld”. It has been mentioned in Nahjol Balagha that when Ameerul Mo’mineen (s) had come back from the battle of Siffeen and arrived at a graveyard near Kufa, he turned towards the graves and said, ‘O people of desolate lands, dreary places and dark graves! O people of soil, O people of estrangement, O people of loneliness, O people of desolation! You have preceded us and we will follow you! As for the

houses they have been inhabited and as for the wives they have got married and as for the monies they have been distributed. This is the news we have so what is the news you have?!'

Then he turned towards his companions and said, 'If they were permitted to speak, they would tell you that, ***"The best provision is to ward off evil."***[173]

Imam Zaynol Aabideen (s) has said, 'The grave is either a garden of Paradise or a hole of Fire[174].'[175]

Imam as-Sadiq (s) has said, 'The barzakh is the grave and it is the reward and the punishment between the worldly life and the afterlife... by Allah, we do not fear for you except the barzakh.'[176]

Someone has asked Imam as-Sadiq (s) about the barzakh and Imam as-Sadiq (s) has said, 'It is the grave since death until the Day of Resurrection.'[177]

It has been mentioned in al-Kafi that Imam as-Sadiq (s) has said, '...in chambers in Paradise they eat from its (Paradise's) food, drink from its drinks and say: our Lord, bring the (hour) to an end and carry out what You have promised us!'[178]

Believing in the barzakh has been mentioned by the clear Qur'anic verses and holy traditions. It gives to the believers special moral beauty with paying attention to the states of the believers and the disbelievers in the world of the barzakh and it has useful effects on the state of man in the worldly life and

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[173] *Nahjol Balagha*, maxim no.130.

[174] It depends on the dead person's deeds.

[175] *Noor ath-Thaqalayn*, vol.2 p.553.

[176] *Ibid*.

[177] *Ibid*., vol.2 p.554.

[178] *Biharul Anwar*, vol. 6 p.269.

it leads him towards piety, perfection and purification of the inward and outward.

THE DAY OF RESURRECTION

The Day of Resurrection, which is the day when all the creatures will be rewarded for their good and bad deeds, is a definite fact in all the Divine books and in the teachings of the prophets and the infallible imams (s).

Believing in the Day of Resurrection is a part of faith and denying this great event is equal to disbelief.

The Holy Qur'an has mentioned the Day of Resurrection in more than one thousand verses and the hereafter has been mentioned in details in the many traditions concerning this matter. Here are some of them:

> ***"Then how will it be when We shall gather them together on a day about which there is no doubt, and every soul shall be fully paid what it has earned, and they shall not be dealt with unjustly." Qur'an, 3:25***
>
> ***"And if indeed you die or you are slain, certainly to Allah shall you be gathered together." Qur'an, 3:158***
>
> ***"...And be careful of (your duty to) Allah, to Whom you shall be gathered." Qur'an, 5:96***
>
> ***"...most certainly He will gather you on the resurrection day-- there is no doubt about it." Qur'an, 6:12***
>
> ***"...and (as to) the dead, Allah will raise them, then to Him they shall be returned." Qur'an, 6:36***
>
> ***"...and now Allah and His Messenger will see your doings, then you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did." Qur'an, 9:94***

> ***"Then after that you will most surely die. Then surely on the day of resurrection you shall be raised." Qur'an, 23:15-16***
>
> ***"Nay! I swear by the day of resurrection. Nay! I swear by the self-accusing soul. Does man think that We shall not gather his bones. Yea! We are able to make complete his very fingertip." Qur'an, 75:1-4***

Imam as-Sadiq (s) has said, 'One day Gabriel came to the Prophet (s) and took him to al-Baqee' graveyard. They came near one of the graves and Gabriel shouted at the dead one in the grave, 'Get up by the will of Allah!' Then a man with white head and beard came out of the grave wiping the dust away from his face and saying, 'Praise be to Allah and Allah is great.' Gabriel said, 'Go back by the will of Allah.' Then he came with the Prophet (s) to another grave and said (to the dead one in the grave), 'Get up by the will of Allah!' A black-faced man came out of the grave saying, 'Alas! Alas!' Then Gabriel said, 'Go back to where you have been by the will of Allah!' Then Gabriel said, 'O Muhammad, such they will be resurrected on the Day of Resurrection. The believers will say so and those will say as you heard.'[179]

Luqman[180] the wise said to his son, 'My son, if you doubt about death, prevent yourself from sleep and surely you cannot and if you doubt resurrection, prevent yourself from waking and surely you cannot. If you think of that, you will know that your self is in the hand of other than you. In fact (wakening from) sleep is like resurrection after death.'[181]

Anyhow the matter of the Doomsday and its aspects has been mentioned in the Holy Qur'an too much and repeatedly with

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[179] *Biharul Anwar*, vol. 7 p.39.

[180] He might be Aesop.

[181] *Biharul Anwar*, vol. 7 p.42.

confirmation, oath and insistence. The Day of Resurrection is seldom mentioned with an evidence or a proof unlike the matter of monotheism which has often been mentioned with evidences and with showing the signs of the power and wisdom of Allah the Almighty because when man accepts the matter of monotheism, the matter of the afterlife will be easy to him to believe in it.

Sometimes the afterlife has been mentioned with details, description and signs that show the power of Allah. In fact the evidences that prove the existence of Allah are the same to prove the existence of the afterlife too.

The Qur'an has mentioned some examples as practical applications on the matter of the afterlife and resurrecting the dead and made them as evidences on the existence of the Day of Resurrection. No one says: why there is afterlife? Because forming a fair court to distinguish the innocent from the sinful, to reward the good-doers and to punish the sinful and oppressors cannot be objected by anyone but the objection and the paradox that those, who deny the afterlife, mention is: is it possible to resurrect rotten bodies and decayed bones? How is it possible to collect the scattered parts of man and restore him to life? Therefore Allah has declared that with the evidences of monotheism and through showing the aspects of the afterlife and the Day of Resurrection to make the disbelievers and the deniers understand that power that has been able to create these creatures from nothing is the same that will resurrect them again and the same Creator Who has created the universe and given life to man will give life to the dead again.[182]

The holy Qur'an replies to the suspicion of those, who deny the afterlife, in the sura of Yaseen by saying,

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[182] *Tafsir* an-Noorayn, 19.

> ***"Does not man see that We have created him from the small seed? Then lo! he is an open disputant. And he strikes out a likeness for Us and forgets his own creation. Says he: Who will give life to the bones when they are rotten. Say: He will give life to them Who brought them into existence at first, and He is cognizant of all creation." Qur'an, 36:77-79***

In these verses the Qur'an guides man to think of the beginning of his life when he was as insignificant seed and then he grew and became powerful until he dared to dispute with his Creator and objected to Him openly!

First the Qur'an stresses on the concept of man; every man of any belief or religion, with any level of knowledge; every man can perceive the truth. Then it talks about the insignificant sperm which is the origin of man to make the proud man ponder on his beginning and what he has been. The origin of man is just one very minute cell which cannot be seen with the naked eye from among thousands of cells in one drop of sperm and then this cell coheres with a very minute cell in the womb of woman and then these two cells form man to grow and to put his feet in the field of life.

Then the Qur'an mentions the other stages of man's growth one after the other. They are six stages as mentioned at the beginning of the sura of al-Mo'minoon. These stages, since man is in the mother's womb, are: seed, clot, lump of flesh, appearance of bones, covering the bones with flesh and then inspiration of spirit in him.

When the infant is born, it is too weak and then it grows until it reaches the stage of adulthood bodily and rationally.

This weak and powerless being soon gets strong and powerful to a degree that he permits himself to stand before Allah the Creator objecting and resisting His invitation and being

inattentive to his past and future. He indeed becomes an "open contender" to his Creator.

That ignorant man set forth an example to Allah while he imagined that it was an evidence to refute the afterlife whereas he had forgotten the beginning of his creation when he said, 'Who will restore life to these decayed bones?'

Yes, this "open contender" brought a piece of rotten bone that he had found in the desert and it was unknown whose bone it was; whether to one that had died naturally or in the war or of hunger or thirst! Anyhow he took this piece of bone as an irrefutable evidence to deny the matter of the afterlife. He, with delight mixed with rage, brought the bone and said to himself, 'With this evidence I will refute Muhammad and he will not be able to reply!'

He hastened to the Prophet (s) and shouted at him, 'O Muhammad, tell me who can restore life to this decayed bone!' Then he crumbled a piece of the bone with his hand and spread it on the earth while thinking that the Prophet (s) would be unable to reply to his ignorance.

How nice it was when the Qur'an answered him with a very short phrase ***"...and forgets his creation"*** though it detailed the answer after that and mentioned evidences on the afterlife.

The Qur'an says: o ignorant, inattentive and forgetful man! Go back a little and ponder on the beginning of your creation when you were an insignificant seed and then you put on a new dress of life day after day! You are always between death and life. in the past you were dead solid and then you became a plant and died and then you became an animal and from the world of animals you moved to the world of man. O forgetful man, you have forgotten all these and now you have come to say, ***"Who will give life to the bones when they are rotten?"***

When these bones become rotten, they turn into soil. Have you not been soil before your creation? Allah has ordered the Prophet (s) to say to that proud and ignorant man, ***"He will give life to them Who brought them into existence at first."***

If nowadays some bones have remained from man, one day he himself was nothing and so were these bones and so was the soil itself. He, Who was able to create man from nothing, is able now to restore life to his rotten bones easier than before.

One may think: when these bones become rotten, turn into soil and scatter everywhere, then would it be possible to gather these scattered parts from the different points of the world? The Creator is more aware of His creatures and He knows everything about everything,

"...and He is cognizant of all creation." Qur'an,36:79

The Creator Who has had all this knowledge and wonderful power will not face a bit of difficulty with the matter of the afterlife.

If we put a piece of magnet in the soil which has small pieces of scattered iron and when we move this piece of magnet in the soil, the small pieces of iron will soon gathered on it where this piece of magnet has no mind nor does it have any kind of life. Allah the Almighty can gather the scattered parts of man's body from every point in the world easily with just one order.

The knowledge of Allah is not limited to the very creation of man only but also He knows man's intentions and deeds and He will punish him for that because everything is recorded in a book near Him.

Punishing man for bad deeds, intentions and beliefs also does not cause any difficulty:

"...and whether you manifest what is in your minds or hide it, Allah will call you to account according to it."

Qur'an, 2:284

On the basis of this Allah has ordered Prophet Moses (s) to answer the Pharaoh, who doubted about the matter of the afterlife, about resurrecting the ancient nations and punishing them, by saying,

> ***"The knowledge thereof is with my Lord in a book, my Lord errs not, nor does He forget." Qur'an, 20:52***

Anyhow the matter of resurrection and Doomsday when all the human beings are gathered to be rewarded for their deeds and intentions is a matter of the unseen. Believing in this matter does not become easy except by the help of the Qur'anic verse and holy traditions. It gives to man moral beauty that leads him to high morals and perfection and it has many useful effects on man's life.

THE ACCOUNTING

The matter of accounting man's deeds, morals and beliefs on the Day of Resurrection and inquiring the book of man's life is a fact from among the Qur'anic facts and Divine knowledge mentioned widely in the Holy Qur'an and prophetic traditions.

It is not reasonable that the lives of the good people, who have spent their lives with truthfulness, fidelity, purity and morality and who have helped the others, end by death forever and they will not be rewarded for their deeds and conducts.

Also it is not reasonable that the lives of the disbelievers, polytheists and tyrants, who have spent their lives with injustice, oppression, vices, crimes, cheating, aggression, inadvertence and ignorance and that people have suffered their injustice and evils and who have deprived many people of their rights, end with death forever and they will not be punished for their sins, crimes, oppression and violating the rights of the others.

The Divine justice, wisdom, mercy and wrath require that all the creatures should gather on one day to be rewarded for their deeds, morals and beliefs and each of them should be rewarded according to what he has done.

Allah has said about the good people and about the matter of their accounting on the Day of Resurrection:

> ***"And there are some among them who say: Our Lord! grant us good in this world and good in the hereafter, and save us from the chastisement of the fire. They shall have (their) portion of what they have earned, and Allah is swift in reckoning." Qur'an, 2:201-202***
>
> ***"Then are they sent back to Allah, their Master, the True one; now surely His is the judgment and He is swiftest in taking account." Qur'an, 6:62***
>
> ***"Then as to him who is given his book in his right hand, he shall be reckoned with an easy reckoning." Qur'an, 84:7-8***

Imam Musa bin Ja'far (al-Kadhim) (s) has narrated from his fathers that the Prophet (s) had said, 'One's feet will not move on the Day of Resurrection before he will be asked about his age how he has spent it, his youth how he has passed it, his money where he has gained it from and how he has spent it and about loving us Ahlul Bayt (s).'[183]

There is no doubt that the accounting of the faithful persons, who have spent their youths and ages in worshipping and obedience, gained money as Allah has ordered and have loved and followed Ahlul Bayt (s), will be easy and simple and they will not suffer pains on the Day of Resurrection and they will not face hardship or delay in their accounting.

One day a man has come to Imam al-Baqir (s) and said, 'O son

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[183] *Biharul Anwar*, vol. 7 p.258.

of the messenger of Allah, I have a request.' Imam al-Baqir (s) said to him, 'Wait until you meet me in Mecca.' The man said, 'O son of the messenger of Allah, I have a request.' Imam al-Baqir (s) said, 'Wait until you meet me in Mina.' The man said, 'O son of the messenger of Allah, I have a request.' He said to him, 'Say what request you have!' The man said, 'O son of the messenger of Allah, 'I have committed a sin between me and Allah and no one has ever known about it. It has become too hard for me and I respect you too much that I cannot tell you about it.' Imam al-Baqir (s) said to him, 'On the Day of Resurrection Allah will ask His faithful slave about his sins one by one and then He will forgive them and He will inform neither a close angel nor a prophet about them.'[184]

An important tradition concerning the accounting of the faithful people has been mentioned by Sheikh at-Toossi in his book al-Amaali and quoted by Allama al-Majlisi in his book Biharul Anwar that Imam Ali (s) had said, 'Man will be brought (on the Day of Resurrection) before Allah and Allah will say (to the angels), 'Compare between my blessings on him and his deeds.' They (the angels) will say, 'The blessings have absorbed the deeds.' Allah will say, 'My blessings are up to Me. Compare between the good and bad of his deeds.' If the good deeds and bad deeds were equal, Allah will omit bad deeds for good deeds and enter that man into Paradise. If he has had some favor, Allah will reward him for that favor and if there is a favor (by Allah) on him and he is pious and has never associated a partner with Allah, Allah will pardon him and forgive him with His mercy.'[185]

Al-Majlisi, in his book Biharul Anwar, quoted from al-Kafi a tradition that Imam as-Sadiq (s) had said, 'On the Day of Resurrection there will be a divan (big record) of blessings, a

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[184] *Biharul Anwar*, vol. 7 p.260.

[185] *Biharul Anwar*, vol. 7 p.262, al-Amaali, p.132.

divan of good deeds and a divan of bad deeds. It will be compared between the blessings and one's good deeds and the blessings will absorb one's good deeds. The divan of bad deeds will remain. Then a faithful man will be called to the accounting. The Qur'an will advance before him in the most beautiful shape and will say, 'O my Lord, I am the Qur'an and this is Your faithful slave. He has been tiring himself with reciting me and spending long nights with hymning me and his eyes crying when watching with me. My Lord, please him as he has pleased me.' Allah the Almighty will say to that man, 'Stretch your right hand.' He will fill his right hand with His contentment and his left hand with His mercy. Then it will be said, 'This is Paradise open to you. Recite and ascend!' With every verse he will recite, he will ascend a step.'[186]

The Holy Qur'an has mentioned many verses about the accounting and punishing the evil-doers, criminals and disbelievers. Here are some of them:

> ***"…and whoever disbelieves in the communications of Allah then surely Allah is quick in reckoning." Qur'an, 3:19***
>
> ***"…and (as for) those who do not respond to Him, had they all that is in the earth and the like thereof with it they would certainly offer it for a ransom. (As for) those, an evil reckoning shall be theirs and their abode is hell, and evil is the resting-place." Qur'an, 13:18***
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> ***"And how many a town which rebelled against the commandment of its Lord and His messengers, so We called it to account severely and We chastised it (with) a stern chastisement." Qur'an, 65:8***
>
> ***"But whoever turns back and disbelieves, Allah will chastise him with the greatest chastisement. Surely to***

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[186] *Biharul Anwar*, vol. 7 p.267.

Us is their turning back. Then surely upon Us is the taking of their account." Qur'an, 88:32-26

Imam as-Sadiq (s) has said when interpreting this verse,

"...surely the hearing and the sight and the heart, all of these, shall be questioned about that," Qur'an, 17:36

'The hearing will be questioned about what it has heard, the sight will be questioned about what it has seen and the heart will be questioned about what it has intended.'

One day a man has come to Imam Zaynol Aabideen (s) and said, 'O son of the messenger of Allah, if a believing man has been wronged by a disbelieving man, then what will be taken (on the Day of Resurrection) from that disbelieving man where he will be among the people of Hell?' Imam Ali bin al-Husayn Zaynol Aabideen (s) said, 'Bad deeds will be deducted from the Muslim as much as his right on the disbeliever and then the disbeliever will be punished, besides his disbelief, with them as much as the Muslim has been wronged by him.'[187]

Ameerul Mo'mineen (s) has said, 'Injustice is three kinds; one is not forgiven, one is not omitted and one is forgiven without being asked for. As for the injustice that is not forgiven it is polytheism. Allah has said,

"Surely Allah does not forgive that anything should be associated with Him." Qur'an, 4:48

As for the injustice that is forgiven it is the injustice of one against himself with some minor sins. And as for the injustice that is not omitted it the injustice of people against one another. The punishment there will be too severe. It is not wounding with daggers nor beating with whips but it is

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[187] *Biharul Anwar*, vol. 7 p.270.

something that these things are deemed little beside it.'[188]

It is narrated that Imam al-Baqir (s) or Imam as-Sadiq (s) has said, 'On the Day of Resurrection a debtor will be brought complaining of loneliness. If he has had good deeds, some of his good deeds will be taken to the creditor and if he has not had good deeds, some of the bad deeds of the creditor will be thrown on him.'[189]

We see that the matter of accounting, reviewing the record of man's deeds and rewarding him for his deeds on the Day of Resurrection are from among the matters of the unseen. Believing in them on the basis of the Qur'anic verses and prophetic traditions forms a firm basis for the beliefs of a faithful person besides that they are among the good principles of man.

THE SCALES

The matter of the "scales" and weighing people's deeds on the Day of Resurrection is one of the important religious matters in the intellectual systems of the Muslims and one of the important events on the Day of Resurrection. Allah has mentioned this fact in His Holy Book and it has been mentioned in the traditions of the Prophet (s) and Ahlul Bayt (s) and it has been detailed in the Islamic teachings.

Allah has said,

> ***"The weighing on that day is the true (weighing). As for those whose scale is heavy, they are the successful." Qur'an, 7:8***
>
> ***"And We will set up a just scales on the day of resurrection, so no soul shall be dealt with unjustly in***

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[188] *Biharul Anwar*, vol. 7 p.271.

[189] *Ibid*.,274.

the least." Qur'an, 21:47

Hisham bin Salim narrates that he has asked Imam as-Sadiq (s) about this verse and what was meant by the "scales" on the Day of Resurrection and Imam as-Sadiq (s) has said, 'It means the prophets and the guardians.'[190]

The beliefs, morals and deeds of people will be measured on the Day of Resurrection by the scales of the prophets and the imams. It means that they will be measured according to the beliefs and deeds of the prophets and the imams (s). If one's beliefs, morals and deeds agree with the beliefs, morals and deeds of the prophets and the guardians, this one will succeed and be saved and his scales will be heavy but if his beliefs and deeds do not agree with theirs, he will be among the people of Hell because his pair of scales will be light then. The Holy Qur'an has referred to this matter in many verses.

"And the measuring out on that day will be just; then as for him whose measure (of good deeds) is heavy, those are they who shall be successful, and as for him whose measure (of good deeds) is light those are they who have made their souls suffer loss because they disbelieved in Our communications." Qur'an, 7:8-9

"And We will set up a just scale on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take account." Qur'an, 21:47

"Then as for him whose measure of good deeds is heavy, he shall live a pleasant life, and as for him whose measure of good deeds is light, his abode shall be the abyss. And what will make you know what it is? A burning fire." Qur'an, 1016-11

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[190] *Ma'ani al-Akhbar* by as-Sadooq, p.13, *Biharul Anwar*, vol. 7 p.249.

True beliefs, good morals and good deeds have a weight in the Divine scale on the Day of Resurrection. We cannot imagine this meaning with our minds in our environment of this world. These beliefs, morals and deeds will save man on the Day of Resurrection and in those terrible situations.

Imam al-Baqir (s) narrated from his fathers that the Prophet (s) had said, 'Loving me and loving my family will benefit in seven situations whose terrors will be great: at dying, in the grave, at resurrection, at the book (record of one's deeds), at the accounting, at the scales and at the straight path (siraat).'[191]

We know well that loving one's beloved is considered as an important motive leading to imitate that beloved. This love benefits one in seven situations. It is the love that requires obeying the orders of the Prophet (s) and the orders of Ahlul Bayt (s).

Imam Zaynol Aabideen (s) narrated that his grandfather the messenger of Allah (s) had said, 'Nothing will be put in one's scale on the Day of Resurrection better than good morals.'[192]

Imam ar-Redha (s) has said in a letter to al-Ma'moon the Abbasid caliph, '...and you should believe in the torment of the grave, Munkar and Nakeer (angels), resurrection after death, the scales and the straight path.'

The fact of the "scales", as the previous facts, is among the facts of the unseen and believing in it according to the Qur'anic verses and the holy traditions is an obligation on everyone. Believing in this matter has many positive effects on man in this worldly life too.

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[191] *Biharul Anwar*, vol. 7 p.248.

[192] *Al-Kafi*, vol. 2 p.99.

PARADISE AND HELL

Paradise is the eternal abode for the pious and good people and Hell is the eternal abode for those who have followed the path of disbelief and disobedience. This meaning has been mentioned in many Qur'anic verses and Islamic teachings especially the traditions of Ahlul Bayt (s). We do not see it is necessary to explain these two facts because most of the people have heard of them and their aspects through the religious meetings or the Islamic books.

Believing in Paradise and Hell is one of the necessities of religion and disbelieving in them means the very disbelief.

Paradise is full of material and moral blessings and it is the reward of the pious and good people and the Hell with all kinds of outward and inward torment is the punishment of the criminals who have resisted Allah their Creator and insisted to be away from Him.

Paradise and Hell are among the matters of the unseen and showing their quality and quantity cannot be achieved for man except via the revelation. Human skills are unable to perceive the facts of that world; therefore man, without relying on the revelation, cannot discover these two facts (Paradise and Hell) whatever knowledge he has.

Allah has said about the people of truthfulness and purity,

> ***"Allah will say: This is the day when their truth shall benefit the truthful ones; they shall have gardens beneath which rivers flow to abide in them for ever: Allah is well pleased with them and they are well pleased with Allah; this is the mighty achievement." Qur'an, 5:119***

And He has said about the criminals and corruptive people,

> ***"And (as for) those who have earned evil, the***

punishment of an evil is the like of it, and abasement shall come upon them-- they shall have none to protect them from Allah-- as if their faces had been covered with slices of the dense darkness of night; these are the inmates of the fire; in it they shall abide." Qur'an, 10:27

Imam al-Baqir (s) has said, 'On the Day of Resurrection Allah will order a caller to call out before him: "Where are the poor?" A great group of people will rise. Allah will say, 'My slaves!' They will say, 'Here we are, our Lord!' Allah will say, 'I have not made you poor because you have no dignity near Me but I have chosen you for such a day. Look at the people. Whoever has done a favor to you for the sake of Me, reward him with Paradise on behalf of Me.'[193]

Imam as-Sadiq (s) has said, 'Whatever believer has prevented another believer from what he is in need of while he is able to carry it out by himself or another, Allah will stand him on the Day of Resurrection black-faced, blue-eyed and his hands tied to his neck. It will be said, 'This is the betrayer who has betrayed Allah and His messenger.' Then he will be ordered to be in Hell.'[194]

Ameerul Mo'mineen Ali bin Abu Talib (s) narrated that the Prophet (s) had said to him, 'O Ali, he tells lies who claims that he loves me but he hates you. O Ali, on the Day of Resurrection a caller will call out from inside the Throne, 'Where are the lovers and followers of Ali? Where are the lovers of Ali and there lovers? Where are those who love each other for the sake of Allah? Where are those who help each other for the sake of Allah? Where are those who prefer the others to themselves? Where are those whose tongues have

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[193] *Al-Kafi*, vol. 2 p.263.

[194] *Biharul Anwar*, vol. 7 p.201.

been dry of thirst? Where are those who offer prayers in the night while the others are sleeping? Where are those who cry for fear of Allah? There shall be no fear come upon you neither shall you grieve! You are the companions of Muhammad. Let your eyes be delighted. Go to Paradise you and your wives and be glad there!'[195]

Paradise and Hell have been mentioned in hundreds of verses and many holy traditions. According to the traditions narrated from Imam as-Sadiq (s) Paradise and Hell have been created and have existed.

We see that these two facts are among the facts of the unseen too. Believing in them to be the abodes of the good and bad people has many important advantages for man's life because one, who expects Paradise, will try his best to be in it. This leads him to adopt the true beliefs, good morals and do good deeds and the one, who is afraid of Hell, will refrain from committing any sin or disobedience that may take him to the terrible torment of Hell.

Out of what has been discussed above concerning Allah the Almighty, the angels, the barzakh, the Day of Resurrection, the accounting, the book (of deeds), the scales, Paradise and Hell this saying of Allah ***"who believe in the Unseen***" has become clear.

Believing in the Unseen becomes easy to the believers through pondering on the Qur'anic verses and the holy traditions and this is possible to every man and woman. Having this belief is a legal and rational obligation because believing in the Unseen is a main principle from among the necessary principles of religion. No one has the right to imitate any of the people in this concern because one must believe in the Unseen by inquiring the Divine knowledge.

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[195] *Biharul Anwar*, vol. 7 p.211.

Believing in the Unseen has a great value for man because it moves the feelings of good and humanity and it makes him be beloved to Allah and this belief opens a door towards deliverance in this life and the afterlife and prepares for man a base of happiness in this world and the afterworld and helps him to worship Allah and to follow the orders of the Prophet (s) and the infallible imams (s).

The Holy Qur'an has mentioned in the first verses of the sura of al-Baqara (2) after the matter of believing in the Unseen, offering prayers, spending in the way of Allah, believing in the Qur'an and the other Divine books and the afterlife and all these things are among the effects and requirements of believing in the Unseen.

Believing in the Qur'an and the other Divine books that have been revealed before the Qur'an occurs by pondering on the Qur'anic verses and reading the good (tafsirs) interpretations of the Qur'an.

The Qur'an defines itself as the Divine revelation that has been revealed to Prophet Muhammad (s) to guide the human beings. The Qur'an has challenged those who suspect it to give even one verse like it if they can.

The Qur'an has challenged all the human beings. If the human beings could create a sura like the suras of the Qur'an even the shortest one of the Qur'an, the enemies of Islam, with all knowledge and sciences they had, would be the first to respond to this barefaced and exciting challenge but no one and no nation can ever compose something like the Qur'an until the Day of Resurrection.

> ***“And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your witnesses besides Allah if you are truthful.” Qur'an, 2:32***

> ***"Say: If men and jinn should combine together to bring the like of this Qur'an, they could not bring the like of it, though some of them were aiders of others." Qur'an,17:88***

These two verses close the door of doubting and hesitation about the revelation of the Qur'an and therefore believing in the Qur'an and the other Divine books will not be a difficult matter.

Believing in the afterlife also occurs by pondering on the Qur'anic verses in this concern which have proofs and evidences and it is not a difficult matter too.

Believing in the Unseen, the Qur'an, the other Devine books and the afterlife gives to man's heart relief and beauty that makes man turn towards the Divine Throne and enter into the safe Divine Sanctum to gain success and to reform his morals and conducts through prayers and zakat.

PRAYER

Prayer is a fact emitting from man's outward and inward. It aims at purifying man materially and morally. It controls man's conduct when he is about to shake before the desires and incitements of this life and it creates a special feeling inside him making him think and behave in an exalted way.

The Holy Qur'an in some verses invites people to offer the prayers as a divine obligation determined by Allah on man.

> ***"And keep up prayer and pay the poor-rate and whatever good you send before for yourselves, you shall find it with Allah; surely Allah sees what you do." Qur'an, 2:110***

The Qur'an invites people to resort to prayers and patience to face great problems and distresses and to feel that doing good and benevolence is something easy and has no high cost.

> ***"And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones." Qur'an, 2:45***

The prayer that can bring man back to the right path is the prayer that has its legal and moral conditions.

The prayer, in which man follows the conditions of the permissibility of his cloths, of the place in which he offers the prayer, the water of wudu' and ghusl, the soil of tayammum and the prayer which is offered with tranquility and in its time...the prayer that man offers with activeness and away from laziness and indifference...the prayer that is offered with sincere intention and full attention...it is this prayer that can help man to face all his problems and distresses and it is this prayer that encourages man not to submit to the desires and incitements.

The Holy Qur'an has mentioned in some verses the prayer as a sign of spiritual wealth and sincere faith:

> ***"Those only are believers whose hearts become full of fear when Allah is mentioned, and when His communications are recited to them they increase them in faith, and in their Lord do they trust. Those who keep up prayer and spend (benevolently) out of what We have given them." Qur'an, 8:2-3***

The Qur'an strongly prohibits people to offer the prayer while being sleepy, lazy, indifferent or inattentive. The Qur'an asks the believers to offer the prayer at time with activity, purity, tranquility, sincerity, attentiveness and all other conditions.

> ***"O you who believe! do not go near prayer when you are intoxicated until you know (well) what you say." Qur'an, 4:43***

The Qur'an shows that inviting one's family and children to offer the prayer is of the prophets' morals. For example it

talks about Prophet Isma'eel (Ishmael) (s) when inviting his family to that:

> ***"And he enjoined on his family prayer and almsgiving, and was one in whom his Lord was well pleased." Qur'an, 19:55***

The Holy Qur'an declares that the prayer makes one refrain from indecency and evil. It has been proved by experiments that the real prayer has a power that prevents man from committing sins and indecencies and purifies the inners of man from impermissible lusts and desires and strengthens his organs to worship Allah and follow His orders.

> ***"…and keep up prayer; surely prayer keeps (one) away from indecency and evil." Qur'an, 29:45***

The Holy Qur'an declares that those who do not offer obligatory prayers, who are stingy and who deny the Day of Resurrection will be among the people of Hell on that day.

> ***"They shall say: We were not of those who prayed and we used not to feed the poor and we used to enter into vain discourse with those who entered into vain discourses and we used to deny the Day of Judgment." Qur'an, 74:43-46***

The Qur'an also declares that one, who dissembles in his prayers and is inattentive to the essence of prayer, denies religion itself.

> ***"So woe to the praying ones, who are unmindful of their prayers, who do (good) to be seen and withhold the necessaries of life." Qur'an, 107:4-7***

Concerning the relation between the prayer and the moral and jurisprudential conditions many traditions have been narrated. Here we mention some of them.

Imam al-Baqir (s) say in one of his recommendations, 'Do not

make little of your prayers because the messenger of Allah (s) has said before his death, 'He, who makes little of his prayers, is not from me and he will not come to me at the pond (in Paradise). By Allah, he is not from me whoever drinks any intoxicating drink and by Allah he will not come to me at the pond.'[196]

It is mentioned that Prophet Moses (s) has said to Allah, 'My Lord, what is the reward of one who offers his prayers at time?' Allah said to him, 'I will give him what he asks me for and I will reward him with Paradise.'[197]

Imam as-Sadiq (s) has said, 'The most beloved one to Allah is one who is truthful in his sayings, who offers his prayers at time, carries out the obligations Allah has imposed on him and gives deposits back to their owners.'[198]

Once Ibn Mass'ood asked the Prophet (s), 'What is the best of deeds near Allah?' The Prophet (s) said, 'The prayer at its time.'[199]

The Prophet (s) has also said, 'Do not waste your prayers! Whoever wastes his prayer will be resurrected with Qaroon (Croesus) and Haman and Allah will throw him into Hell with the hypocrites. Woe unto one who does not keep up prayers and does not imitate his prophet!'[200]

Imam as-Sadiq (s) has said, 'One, who follows the truth, is known with three aspects; who his companions are, how his prayer is offered and at what time and if he is wealthy, his

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[196] *Biharul Anwar*, vol. 80 p.9

[197] *Ibid.*

[198] *Ibid.*, p.11.

[199] *Al-Khisaal*, vol.2 p.78.

[200] Uyoon Akhbar ar-Redha, vol.2 p.31.

wealth is observed how it is spent.'[201]

Imam as-Sadiq (s) has also said, 'Try our followers with three things; how they keep up prayers on time, how they keep our secret from our enemies and how they spend their monies in helping their brothers.'[202]

SPENDING

From among the aspects of the believers is that they spend their monies in the way of Allah. Allah has said,

> ***"Those who believe in the unseen and keep up prayer and spend out of what We have given them." Qur'an, 2:3***

The true believers offer their wealth, knowledge, reputations, positions and social ranks to solve the problems of people. They offer all what they have for the sake of Allah without considering that as a favor on anyone and without being proud or pretentious.

The believers care for the zakat like their care for the prayer, the hajj and fasting. Their state when giving the zakat and other financial dues is the same as their state when offering the prayer.

The believers often and always act according to the mission and not according to their personalities. They do not think of stinginess at all when they give zakat, charity and spending on the poor and needy.

The Holy Qur'an orders the people to spend from their wealth and insists on this matter strongly to a degree that it considers one, who refuses to spend, as if he throws himself into perdition.

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[201] *Biharul Anwar*, vol. 80 p.20.

[202] *Al-Khisaal*, vol.1 p.103.

"And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good." Qur'an, 2:195

The Qur'an considers abstaining from giving the zakat and charities as a cause that leads one to lose his afterlife and leads him to disbelieve and to be unjust. The Qur'an declares to people that those, who are stingy of their monies, will have no intercessor on the Day of Resurrection or anyone to have mercy on them.

"O you who believe! spend out of what We have given you before the day comes in which there is no bargaining, neither any friendship nor intercession, and the unbelievers, they are the unjust." Qur'an, 2:254

The Qur'an declares that spending in fact is good to man himself and it keeps one from being stingy. It encourages man to be generous and then to gain success.

"Therefore be careful of (your duty to) Allah as much as you can, and hear and obey and spend, it is better for your souls; and whoever is saved from the greediness of his soul, these are the successful." Qur'an, 64:16

The Qur'an emphasizes on that whoever spends for the sake of Allah, Allah will reward him with seven hundred times as much as he spends. The Qur'an considers the matter of spending as one of the natural facts in the world of existence which is so clear for all the people. Allah has given an example so that people become certain about the reward.

"The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah

> ***multiplies for whom He pleases; and Allah is Ample-giving, Knowing." Qur'an, 2:261***

The Qur'an has recommended the believers to spend from their wealth in the night and the day, secretly and openly and it has declared that this doing is highly admired by Allah and it will have a great reward on the Day of Resurrection besides that it will keep man safe from fear and grieve at the moment of death and on the Day of Resurrection.

> ***"(As for) those who spend their property by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear, nor shall they grieve." Qur'an, 2:274***

The Qur'an also declares that reciting Qur'anic verses, offering prayers and spending in the way of Allah are considered as profitable trade that does never cause a loss.

> ***"Surely they who recite the Book of Allah and keep up prayer and spend out of what We have given them secretly and openly, hope for a gain which will not perish." Qur'an, 35:29***

Imam as-Sadiq (s) has said, 'On every piece of you there is an obligatory zakat for Allah. In fact on every root of a hair and on every moment of your life there is a zakat. The zakat of the eye is to get lessons when looking and to lower the sight before the lusts. The zakat of the ear is to listen to wisdom, the Qur'an, teachings of religion, preaches, advices, what leads to deliverance and not to listen to lying, backbiting and the like. The zakat of the tongue is to advise the Muslims, to wake the inattentive, to glorify Allah and the likes. The zakat of the hand is to give generously from what Allah has given, to move it to write knowledge and advantages that the Muslims make use of and to hold it back before evil. The zakat of the leg is to walk to carry out the rights of Allah like visiting the

pious, attending religious meetings, reconciling between people, visiting the relatives, participating in jihad and what purifies the heart and saves the religion…'[203]

It is narrated that Imam al-Askari (s) has said when interpreting ***"and pay the poor-due (zakat)"*** that has been mentioned in too many Qur'anic verses, '…from wealth, high rank and the power of body. To pay zakat from wealth is to help one's Muslim brothers and from high rank is to get them to their needs that they cannot get because of their weakness and from the power is to help a brother who has lost his sumpters in the desert or on his way and who asks for help but no one helps him; to help him with a sumpters that he can join the caravan. In all that you have to believe in Muhammad and his pure progeny. Allah will purify your deeds and multiply them for your guardianship to them (Muhammad and his progeny) and your rejecting their enemies.'[204]

Ameerul Mo'mineen (s) narrated that the Prophet (s) had said, 'Reciting the Qur'an in the prayer is better than reciting it in other than the prayer. Mentioning Allah is better than (giving) charity. Giving charity is better than fasting and fasting is protection (from the Fire).'[205]

Imam Zaynol Aabideen (s) narrated that Ameerul Mo'mineen (s) had said, 'In Paradise there will be a tree of whose top jewels will come out and under which there will be piebald horses saddled and bridled and having wings. They do not urinate nor do they drop dung. The guardians of Allah will ride them and fly in Paradise as they will like. Those, who will be below them, will say, 'Our Lord, what has given all this dignity to these people?' Allah the Almighty will say, 'They

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[203] Misbah ash-Sharia, p.17-18, *Biharul Anwar*, vol. 93 p.7.
[204] *Biharul Anwar*, vol. 96 p.9.
[205] *Ibid.*, p.114.

used to worship all the night without sleeping, fast all the day without eating, fight the enemy without being coward and give charity without being stingy.'[206]

The Prophet (s) has said, 'He, who has given charity, will be rewarded from the bliss of Paradise as much as the mountain of Uhod for each dirham (he has given).'[207]

Imam as-Sadiq (s) narrated from his fathers that the Prophet (s) had said, 'Every favor is considered as charity. One, who guides to good, is like the doer of good and Allah loves helping the needy.'[208]

A WONDERFUL STORY ON CHARITY AND SPENDING

Imam al-Kadhim (s) has narrated, 'One day (Imam) as-Sadiq (s) was in travel with some people who had monies with them. He said to them that there were robbers who attacked travelers. They became so frightened. He asked them what the matter was and they said to him, 'We have amounts of money with us and we fear that they will be extorted from us. Would you please keep them with you that when the robbers see that they are yours, they may leave us alone?' Imam as-Sadiq (s) said to them, 'But they may have intended just to attack me and thus you cause me to face dangers because of your monies!' They said, 'Then what should we do? Do we bury them?' He said, 'This is worse. They may be taken by anyone or you can not find the way to them later on.' They said, 'Would you please tell us what shall we do?' Imam as-Sadiq (s) said, 'Entrust them with the one who will keep them, protect them, increase them and make the one (unit) of them greater than this world and then he will give them back to you when

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206 *Biharul Anwar*, vol. 96 p.115.

207 *Ibid*.

208 *Ibid*., p.119.

you are in outmost need of them.' They said, 'Who is he?' He said, 'He is the Lord of the worlds.' They said, 'How shall we entrust the monies to Him?' He said, 'You spend them as charities on the poor Muslims.' They said, 'How can we find poor Muslims in this situation?' He said, 'Intend to spend one third so that Allah will protect the rest from what you fear from.' They said, 'We have intended to do that.' He said to them, 'Then you will be safe.'

They went on their way. The robbers appeared and they felt afraid. Imam as-Sadiq (s) said to them, 'Why do you fear while you are under the protection of Allah?' The robbers came near. They got down of their horses, kissed the hand of Imam as-Sadiq (s) and said, 'Last night we saw in our sleep that the messenger of Allah ordered us to offer ourselves to be at your service and here we are! We will accompany you and your companions to protect you from the robbers and enemies.' Imam as-Sadiq (s) said, 'We do not need you. He, Who has protected us from you, will protect us from the others.'

They went on their travel safely. They paid the third of their monies as charity. Allah blessed their trading and they got a profit of ten dirhams for each dirham. They said, 'How great the blessing of as-Sadiq is!' Imam as-Sadiq (s) said, 'You have got the blessing because of your dealing with Allah. Keep on that!'[209]

IMPORTANT LETTER FROM IMAM AR-REDHA TO IMAM AL-JAWAD (S)

Al-Bazanti, who is one of the famous narrators of traditions and has a great personality and high rank, says, 'I have read the letter of Imam ar-Redha (s) to his son Imam al-Jawad (s) which he had written from Marw to Medina saying in it: 'O Abu Ja'far, I have been informed that when you ride your

[209] *Biharul Anwar*, vol. 96 p.120, Uyoon Akhbar ar-Redha, vol.2 p.4-5.

sumpter, the Mawali[210] make you go out from the small gate of the garden. It is because of stinginess in them lest no one (of people) may get some goodness from you!

I ask you with my right upon you…do not come in or go out except from the big gate.

When you ride your sumpter inshallah, let some gold and silver be with you. No one asks you for something unless you give him. If one of your uncles asks you to be pious to him, do not give him less than fifty dinars and you may give him more if you want. If one of your aunts asks you, do not give her less than fifty dinars and you may give her more if you want. If someone of Quraysh[211] asks you, do not give him less than twenty-five dinars and you may give him more if you want.

I just want Allah to make you succeed, so fear Allah and give and do not fear stinginess from Allah."

We must notice the fact that the Qur'an has prohibited people from giving charity or spending if they would remind the ones given charities with the favors which would harm them. Spending must be for the sake of Allah and to gain His contentment. Therefore the one, who is given charity, must be safe from being harmed or reminded of that favor by the one, who has given charity; otherwise spending will be impermissible and will not be rewarded by Allah.

> ***"(As for) those who spend their property in the way of Allah, then do not follow up what they have spent with reproach or injury, they shall have their reward from their Lord, and they shall have no fear nor shall they grieve." Qur'an, 2:262***
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> ***"O you who believe! do not make your charity***

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[210] Mawla is a freed slave and mawali is the plural for.

[211] Quraysh was the greatest tribe in Mecca.

worthless by reproach and injury." Qur'an, 2:264

Anyhow offering prayers and paying zakat are among the good moral conducts Allah has granted to man out of His mercy and care. They are among the causes and deeds that lead to reform oneself outwardly and inwardly after repenting of sins and turning to Allah.

Believing in the Unseen, offering prayers, paying zakat, believing in the Qur'an and the other Divine books, believing in the afterlife and the other things mentioned above are divine facts that guide man towards his Lord and make him successful in this life and the afterlife.

"These are on a right course from their Lord and these it is that shall be successful." Qur'an, 2:5

Success, as the scholars such as ar-Raghib al-Isfahani say, is the life after death, glory after meanness, knowledge without ignorance and wealth without poverty. All these things will be for man in the afterlife by virtue of believing in the Unseen (Allah, the angels, the barzakh, resurrection, accounting, the scales, Paradise and Hell), offering prayers, paying zakat, charity and other spendings, believing in the Qur'an and the other Divine books and believing in the afterlife.

It must be noticed that repentance does not mean cutting one's relation with sins and disobedience only to be accepted and pleased with by Allah. According to the Qur'anic verses mentioned previously a repentant one must reform himself; his sayings and doings after his repentance. In other words a repentant one must exploit all his power in the way of good deeds and good morals to complete his repentance and recompense what he has committed before and to replace his bad deeds with good deeds.

"Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil

deeds to good ones; and Allah is Forgiving, Merciful." Qur'an, 25:70

Concerning good deeds and morals, which are the factors of reforming one's inward and outward after repenting, and cutting one's connection with sins and disobedience the Holy Qur'an emphasizes on doing good and being kind to parents, relatives, orphans and the needy, talking politely and courteously with all people, offering prayers and paying zakat.

As I resort to the Qur'anic verses and holy traditions in my talks so I will talk about the moral beauty only; in other words the factors of reforming one's morals and deeds and I will not repeat the previous matters mentioned in the verses and traditions above but I will talk about something else.

Let us pay attention to other practical facts about human morals included by the Qur'anic verses:

"...You shall not serve any but Allah and (you shall do) good to (your) parents, and to the near of kin and to the orphans and the needy, and you shall speak to men good words and keep up prayer and pay the poor-rate." Qur'an, 2:83

We have talked about the prayer and zakat as worships and obedience to the orders of Allah and now we shall talk about other subjects mentioned in this verse; being kind to the parents, relatives, orphans and the needy and speaking courteously with all people.

BEING KIND TO FATHER AND MOTHER

There are many verses in the Qur'an that mention, after enjoining on monotheism and worshipping Allah, the matter of being kind to one parents and order people of that. This order is a legal and moral obligation. Following this order is the very submission to Allah and turning away from it is the

very disobedience and sin that require severe punishment on the Day of Resurrection.

> ***"And serve Allah and do not associate any thing with Him and be good to the parents." Qur'an, 4:36***

Being kind to father and mother is just a bit of gratitude for the kindness, mercy and care they have given to the children since the first moment of their births.

The parents sacrifice too much and they prefer their child to themselves throughout all the stages of life. In all difficult circumstances and distresses they try their best to protect their child from any harm and they take care of it more than taking care of themselves. They remain wake for long nights just to comfort their child. They taste bitter tiredness in order to make their child feel the sweetness of rest and comfort. They bring themselves difficulties and pains just to educate and bring their child up. They feed it from their body and soul. They tolerate and worry too much until it becomes adult. Therefore a child has to reward his parents with all kindness and to recompense them for all their efforts and toils for him.

> ***"And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) "ugh" nor chide them, and speak to them a generous word, and make yourself submissively gentle to them with compassion, and say: O my Lord! have compassion on them, as they brought me up (when I was) little." Qur'an, 17:23-24***

Once Imam as-Sadiq (s) has been asked about this "goodness" mentioned in this verse and he said, 'Be kind in your companionship with them (your parents) and do not deny whatever they ask you for even if they are wealthy. Allah says,

> ***"By no means shall you attain to righteousness until***

you spend (benevolently) out of what you love." Qur'an, 3:92

"...say not to them (so much as) "ugh" nor chide them" Qur'an 17:23

If they make you angry, do not say to them "ugh" and if they beat you, do not chide them. Always speak to them a generous saying. If they beat you, say to them "may Allah forgive you" and this is the generous saying. ***"...and make yourself submissively gentle to them with compassion;"*** do not look at them except mercifully and kindly and do not raise your voice more than theirs, nor your hand higher than theirs and do not walk in front of them.'

Imam as-Sadiq (s) has also said, 'If Allah knew that there was something less than "ugh", He would forbid from it. It is the least impiety.' This tradition has been mentioned in al-Kafi with an addition; 'It is impiety that one looks at his parents sharply.'

One day someone asked the Prophet (s), 'What is the father's right on his child?' The Prophet (s), 'He (the child) is not to call his father with his name, not to walk before him, not to sit before him and not to cause people to abuse him.'

The Prophet (s) has said three times, 'In spite of him!' The companions said, 'O messenger of Allah, who is he?' He said, 'It is he who has lived with one or both of his parents when being old but he will be in Hell (because of mistreatment).'

In one of the battles Huthayfa has asked the Prophet (s) to permit him to kill his own father who was with the polytheist but the Prophet (s) said to him, 'Let him for other than you!'[212]

It has been mentioned in the tafsir of Imam al-Askari (s) that

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[212] *As-Safi*, vol.3 p.185 when interpreting the verse 24 of the sura of Aal Imran.

the Prophet (s) had said, 'The best of you (in treatment) to their parents and the worthiest of gratitude are Muhammad and Ali.'[213]

Ameerul Mo'mineen (s) said that he had heard the Prophet (s) saying, 'I and Ali are the fathers of this umma and our right on them (the people of the umma) is greater than the right of their real fathers for we save them from the Fire to the Paradise if they follow us and we take them out of slavery and join them to the best free.'[214]

BEING CHARITABLE TO THE KIN

Kin (by lineage or affinity) means paternal and maternal relatives like uncles, aunts and grandchildren.

Brothers, sisters, nephews, nieces, sons-in-law and daughters-in-law are also among relatives.

Being kind and charitable to them is by visiting them and solving their problems and needs. Being kind to the closest relatives is one of the Divine orders and legal and moral obligations which will be rewarded with a great reward while denying it will be faced with a painful torment on the Day of Resurrection.

The Qur'an emphasizes on that breaking covenants, cutting kin relations and corruption in the earth are among the signs of the great loss and the ones, who commit such things, are considered as losers;

> ***"Who break the covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land; these it is that are the losers." Qur'an, 2:27***

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[213] *As-Safi*, vol.1 p.150.

[214] *Ibid.*

Cutting the relation with one's relatives is not permissible even if this one gets harm and damage from those relatives.

Visiting one's relatives and being courteous and kind to them are among the divine ethic and admirable conducts and they are rays of the good morals. If some of one's relatives are not religious or they are disbelievers and there is a hope of guiding them, then one must try to guide and save them. He must strengthen his relation and communication with them and must visit them often and always to enjoin the right and to forbid the wrong.

Many traditions have been narrated from the Prophet (s) and the infallible imams (s) in this concern whose wise instructions and recommendations should be paid much attention by every believer.

Here are some of the important traditions of the Prophet (s) about strengthening kinship;

'The promptest good in being rewarded is maintaining kinship.'[215]

'Maintaining kinship makes accounting (on the Day of Resurrection) easy and it protects one from bad death.'[216]

'Maintain your kinship in this world even by a greeting.'[217]

'Maintain your relation with one who has cut his relation with you, do good to one who has done wrong to you and said the truth even if it is against you!'

'Allah changes the three years that remain in the life of one, who maintains his kinship, into thirty years and He changes the thirty years that remain in the life of one, who cuts his

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[215] *Biharul Anwar*, vol. 74 p.121.

[216] *Ibid*., p.94.

[217] *Ibid*., p.10.

kinship, into three years.' Then the Prophet (s) recited:

> ***"Allah effaces what He pleases and establishes (what He pleases), and with Him is the basis of the Book." Qur'an, 13:39***

Ameerul Mo'mineen (s) has said, 'Be generous to your tribe because they are your wing by which you fly, your origin to which you come back and your hand by which you attack!'[218]

Imam al-Hadi (s) has said, 'Once Prophet Moses (s) said to Allah the Almighty, 'What is the reward of one who maintains his kinship?' Allah said, 'O Moses, I delay his death (prolong his life) and make the agonies of death easy for him.'

BEING KIND TO THE ORPHAN

The matter of being kind, charitable and merciful to the orphans has been mentioned in the Qur'an about eighteen times. Allah has said,

> ***"And they ask you concerning the orphans Say: To set right for them (their affairs) is good, and if you become co-partners with them, they are your brethren; and Allah knows the mischief-maker and the peacemaker, and if Allah had pleased, He would certainly have caused you to fall into a difficulty; surely Allah is Mighty, Wise." Qur'an, 2:220***
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> ***"And give to the orphans their property, and do not substitute worthless (things) for (their) good (ones), and do not devour their property (as an addition) to your own property; this is surely a great crime." Qur'an, 4:2***
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> ***"(As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into***

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[218] *Biharul Anwar*, vol. 74 p.105.

their bellies and they shall enter burning fire." Qur'an, 4:10

"...and that you should deal towards orphans with equity; and whatever good you do, Allah surely knows it." Qur'an, 4:127

"And do not approach the property of the orphan except in the best manner until he attains his maturity." Qur'an, 6:152

The Prophet (s) has said, 'Whoever adopts an orphan of the Muslims to his subsistence Allah will enter him into Paradise unless he commits an unforgivable sin.'[219]

The Prophet (s) has also said, 'In the Paradise there is a house called the "house of joy". No one will enter this house except those who has delighted the orphans of the believers.'[220]

One day a man came to the Prophet (s) complaining of his hard- heartedness. The Prophet (s) said to him, 'If you like your heart to be soft and you get your needs, be merciful to the orphans, pat their heads and feed them from your food. Then your heart will be soft and your needs will be achieved.'[221]

Ameerul Mo'mineen (s) has said, 'Every believing man and believing woman puts his/her hand on an orphan's head Allah will reward him/her with a good deed for each hair his/her hand passes over.'[222]

BEING KIND TO THE NEEDY

The needy person is that one whom need and poverty have

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[219] *At-Targheeb*, vol.3 p.347.

[220] *Tafsir al-Mo'een*, 12.

[221] *At-Targheeb*, vol.3 p.349.

[222] *Biharul Anwar*, vol. 75 p.4.

disabled and who has lost every means of living.

The duty of the believers and their legal and human responsibilities are to help this needy person with their money to solve his problems, to keep his dignity and to satisfy his needs.

The Qur'an has made obligatory on the believers to take care of the needy and to satisfy their needs. The Qur'an considers satisfying the needs of the needy and taking care of them as one of the great worships because Allah loves this doing and this high morals and He loves everyone who tries to improve the conditions of the needy and to care for their livings.

As for paying no attention to the needy and poor people and turning away from them will no doubt, according to the Qur'anic verses, bring painful torments on the Day of Resurrection.

> ***“And give to the near of kin his due and (to) the needy and the wayfarer, and do not squander wastefully.” Qur'an, 17:26***
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> ***“...and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives.” Qur'an, 2:177***
>
> ***“Alms are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debts and in the way of Allah and the wayfarer; an ordinance from Allah; and Allah is knowing, Wise.” Qur'an, 9:60***

Being stingy, not spending on the needy and not taking care of them are not causes of deserving torment in the afterworld only but also they have bad and dangerous effects on man's life in this world.

Allah has mentioned in the sura of al-Qalam (68) the verses 17-33 the story of the brothers who had inherited a flourishing garden from their father but they did unlike what their father did. Their father was generous and kind to the poor and needy. When the brothers inherited this garden they decided in their meeting not to help any poor one who would come to them the following day. They would close the gate of the garden and would not allow anyone of the poor and needy to come to them. In that night and because of that satanic intention and malicious thinking, a thunderbolt hit the garden by the will of Allah and burnt all the fruitful trees and nothing remained in the garden except ashes.

In the morning when the brothers opened the gate of the garden, they became astonished at seeing the ashes instead of their flourishing garden. They began blaming each other and said,

> ***"Glory be to our Lord, surely we were unjust." Qur'an, 68:69***

The Qur'an sees that the appearance of the problems of poverty and neediness is because of some reasons among which are not caring for the poor, not being kind to them and not helping them.

> ***"But when He tries him, then straitens to him his means of subsistence, he says: My Lord has disgraced me. Nay! but you do not honor the orphan, nor do you urge one another to feed the poor, and you eat away the heritage, devouring (everything) indiscriminately, and you love wealth with exceeding love." Qur'an, 89:16-20***

When there is nothing in man's heart save love for money and wealth, poverty, neediness and meanness appears on man.

The Holy Qur'an mentions in the sura of al-Haqqah (69) some

kinds of severe torment that will be the reward of some people because of two reasons; disbelieving in Allah and not feeding the poor.

> ***"And as for him who is given his book in his left hand he shall say: O would that my book had never been given to me, and I had not known what my account was. O would that it had made an end (of me). My wealth has availed me nothing. My authority is gone away from me. Lay hold on him, then put a chain on him. Then cast him into the burning fire. Then thrust him into a chain the length of which is seventy cubits. Surely he did not believe in Allah, the Great, nor did he urge the feeding of the poor. Therefore he has not here today a true friend, nor any food except refuse (pus or festering liquid) which none but the wrongdoers eat." Qur'an, 69:25-37***

In fact taking care of the affairs of the poor and the needy is something very important that whoever is indifferent to this matter will be liable to the wrath of Allah and will get painful punishment on the Day of Resurrection. It is narrated that Gabriel has said, 'I love three things in the worldly life; guiding the deviants, supporting the wronged people and loving the needy.'[223]

Imam as-Sadiq (s) has said, '...whoever helps them (the needy) with the leftover of his money, Allah will reward him with wide gardens in Paradise, forgive him and will be pleased with him.'[224]

He has also said, 'Whoever feeds a believer until he makes him satiate no one of the creatures of Allah will know how much reward he will get on the Day of Resurrection; neither a close

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[223] *Al-Mawa'idh al-Adadiyya*, p.147.

[224] *Tafsir As-Safi*, vol.1 p.108.

angel nor a prophet except the Lord of the worlds.' Then he added, 'From among the requisites of forgiveness is feeding a hungry Muslim.'[225] Then he recited,

> ***"Or the giving of food in a day of hunger, an orphan near of kin, or some poor wretched in misery." Qur'an, 90:14-16***

COURTEOUS SAYING

The many Qur'anic verses that talk about the important and sensitive job of the tongue and the importance the Qur'an has entrusted the tongue with show the great and the very important function of this organ of man.

The tongue leads either to the deliverance of man or to his perishment in this world and the afterworld.

The tongue can be the cause of tranquility and peace in the family and society and it can be the cause of disturbance and confusion.

The tongue is either a reformer or corruptive. It either keeps reputation, dignities and secrets of people or exposes their secrets and disgraces them.

The Qur'an invites all the people especially the believers to meet the others with good and courteous sayings. Besides the Qur'anic verses there are many important traditions talking about this important organ narrated from the Prophet (s) and the infallible imams (s). Perhaps if we collect these traditions from the books of Hadith, we can compose a big book on this concern alone.

The Prophet (s) has said, 'When the son of Adam gets up in the morning, all the organs say to the tongue, 'Fear Allah on behalf of us! If you become straight, all of us will become

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[225] *Al-Kafi*, vol.4 p.598.

straight and if you become deviate, all of us will become deviate.'[226]

Ameerul Mo'mineen (s) has said, 'The tongue is the scales of man.'[227]

The Prophet (s) has said, 'Allah will punish the tongue with torment that He will never punish any other organ with. The tongue will say, 'O my Lord, you have punished me with torment that You have never punished any of the organs with!' It will be said, 'A word has come out of you and has reached the east and the west and because of it inviolable bloods have been shed, moneys have been robbed unlawfully and honors have been violated unlawfully.'[228]

Imam Ali (s) has said, 'How many men have been perished because of their tongues!'

The tongue must be controlled day and night and must not be set free to say whatever it likes. One has to think deeply before saying anything. One has to say the suitable thing, at the suitable time, in the suitable place, before the suitable person and about the suitable subject. One has to put in mind that Allah is present at every time and everywhere in order not to commit a sin that cannot be repented of or forgiven.

Imam as-Sadiq (s) when talking about this verse ***"and speak kindly to people" (Qur'an, 2:83)*** has said, 'Speak kindly to all people whether the believers or other than the believers. As for the believers you are to meet them smilingly and delightfully and as for the others you are to speak with them kindly to attract them towards faith and even if they do not believe at least you will keep yourself and your brothers safe

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[226] *Al-Mahajja al-Baydha'*, vol.5 p.193.

[227] *Ghurarul Hikam*, chap. of "lam letter".

[228] *Usool Al-Kafi*, vol.2 p.115.

from their evil.'[229]

Imam al-Baqir (s) has said when explaining this verse ***"and speak kindly to people,"*** 'Say to them the best as you like to be said to you. Allah hates those who curse and abuse the believers and those who speak obscenely and ask importunately and He loves coy, polite, patient, lenient and chaste people.'[230]

The Prophet (s) has said, 'All the speech of the son of Adam is against him and not for him except enjoining the right and forbidding the wrong or mentioning Allah.'[231]

According to the verse 83 of the sura of al-Baqara (2) mentioned above, being kind to the parents, the relatives, the orphans and the needy and saying good and courteous talking with all the people are among the good moral things that a repentant of sins especially the major sins and in order to perfect his repentance and reform his condition, doings and sayings has to follow. He has to follow the orders mentioned in this verse so that he can purify his inward from vices and bad deeds and replace them with good morals, good doings and good sayings to gain success in this life and the afterlife.

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[229] *Tafsir As-Safi*, vol.1 p.151-152.

[230] *Ibid.*.

[231] *Al-Mawa'idh al-Adadiyya* p.87.

SINCERITY

Sincere intention is one of the most important matters which the Qur'an and the holy traditions have paid too much attention to.

Thinking, intention, doings and morals will not be of any value and the doer will not deserve any Divine reward unless these things are immersed in sincerity.

If any doing, behavior or moral quality is not done for the sake of Allah, it will be useless and with no value and it will not be rewarded by Allah at all.

The persons, who repent of sins, have, after repenting, to reform themselves in doings and sayings and have to know that Allah is present always and everywhere and he sees their outwards and inwards so they have to be sincere to Allah in all of their worldly and religious affairs. They have to avoid doing good when intending just to be seen by others. They have to deal in offering their worships and obligations with Allah only in order to be resurrected with the believers and pious people in the afterlife. In this concern there are several verses. Here are some of them;

> ***"Except those who repent and amend and hold fast to Allah and are sincere in their religion to Allah, these are with the believers, and Allah will grant the believers a mighty reward." Qur'an, 4:146***
>
> ***"Now, surely, sincere obedience is due to Allah (alone)." Qur'an, 39:3***
>
> ***"...therefore serve Allah, being sincere to Him in obedience." Qur'an, 39:2***
>
> ***"...and we shall have our deeds and you shall have your deeds, and we are sincere to Him." Qur'an, 2:139***

Doing just to be seen by others annuls the doing and devoids it of any value whereas sincerity gives the doing a great value and makes it rewardable in the afterlife.

A repentant has to reform his intention and to make his will just towards Allah so that the tree of his repentance fruits and the fruits ripen.

Being sincere is to turn to Allah, to believe in the Day of Resurrection, to take lessons from the lives and conducts of the loyal saints, to believe that the key of Paradise and Hell is in the hand of Allah the Almighty and under His will and that the happiness and unhappiness of one have no relation with the others.

The Prophet (s) has said, 'If a servant becomes sincere to Allah for forty mornings, springs of wisdom will flow from his heart to his tongue.'[232]

Imam as-Sadiq (s) has said, 'Everything submits to the believers and everything reveres them. If a believer is sincere to Allah, Allah will make every thing fear him even the vermin, the beasts and the birds in the sky.'[233]

Imam Ali (s) has said, 'The cause of sincerity is certainty.'[234]

'The essence of sincerity is not to wish what the people have.'[235]

'Whoever wishes what Allah has will be sincere in his doings.'[236]

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[232] *Tafsir al-Mo'een*, 21.

[233] *Biharul Anwar*, vol. 70 p.248.

[234] *Ghurarul Hikam*, chap. of "kha' letter".

[235] *Ibid*.

[236] *Ibid*.

PATIENCE

Patience, according to the Qur'anic verses and the traditions, is one of the divine and moral facts. The sacred Sharia has ordered of it and considered it as something highly admired by Allah and patient people deserve great reward for it.

Patience protects man and religion from deviation and it strengthens man's morale and will and saves him from slipping in the traps of the devils of human beings and jinn.

If one becomes patient in the good and bad events that may deprive man of his religion and faith, becomes patient at worshipping and obeying Allah, becomes patient before sins and disobedience or in a word that he follows the orders of Allah and the Sharia, performs the obligations on time, submits totally to Allah, resists his worldly desires and lusts, prefers the bitterness of obedience and worships to the sweetness of disobedience and sins, he will deserve the blessings and mercy of Allah as the Qur'an declares:

> ***"And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient, who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return. Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course." Qur'an, 2:155-157***

> ***"...and the angels will enter in upon them from every gate. Peace be on you because you were constant, how excellent, is then, the issue of the abode." Qur'an, 13:23-24***

> ***"What is with you passes away and what is with Allah is enduring; and We will most certainly give to those***

who are patient their reward for the best of what they did." Qur'an, 16:96

"These shall be granted their reward twice, because they are steadfast." Qur'an, 28:54

The Prophet (s) has said, 'Whoever tries to be patient Allah assists him to be patient, whoever tries to be chaste Allah makes him chaste and whoever becomes satisfied Allah enriches him. No one has been granted something better and greater than patience.'[237]

Ameerul Mo'mineen (s) has said, 'The truth is heavy but Allah may make it light for the people who look forward to the end and so they forbear trust in the truthful promise of Allah to those who become patient and content with what Allah has promised them. Be among these people and rely on Allah!'[238]

Imam Ali, the head of the pious, has said, 'Forbear the bitterness of the truth and beware to be deceived by the sweetness of the falseness!'[239]

It has been narrated that one day a man asked Abu Abdullah as-Sadiq (s) about a certain religious matter and Imam as-Sadiq (s) replied to him with a fatwa unlike what he liked. Imam as-Sadiq (s) noticed that the man had become unpleased. He said to him, 'O man, forbear the truth because whoever becomes patient with the truth Allah will recompense him with what is better to him.'[240]

Imam al-Baqir (s) has said, 'The Paradise is surrounded with misfortunes and patience. Whoever becomes patient with the misfortunes of the worldly life will be in Paradise. The Hell is

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[237] *Kanzol Ummal*, tradition no.6522.

[238] *Biharul Anwar*, vol. 77 p.258.

[239] *Tafsir al-Mo'een*, 23.

[240] *Biharul Anwar*, vol. 70 p.107.

surrounded with pleasures and lusts. Whoever gives his self all what it likes will be in Hell.'[241]

Imam al-Baqir (s) has also said, 'Patience is two kinds; patience with misfortunes which is good patience…and the better of the two kinds is to refrain from the prohibited things.'[242]

In fact, patience in all circumstances makes man submit to the irreversible reality and keeps his religion, deeds and morals safe and consequently the patient will win the best end. Is there anything better than patience for man to adorn himself with?

A repentant of sins must be patient to resist his desires to keep on repenting and refraining from sins and disobedience in order to get rid forever of the desires and satanic whispers that take him to the abyss of sins. Man cannot purify himself from the dregs of sins and disobedience except by being patient and then he can draw forth the Divine mercy and care forever.

LAWFUL WEALTH

Allah has made it obligatory on Himself to supply all the creatures with required livelihood that no one of the creatures remains in need of livelihood or its name is omitted from the record of livelihoods at all.

But there are ways and canals through which livelihood reaches man. Some of these ways are: inheritance, donation, finding treasures and the most important way is "lawful gaining".

Lawful gaining is like agriculture, industry, trade, grazing,

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[241] *Usool Al-Kafi*, vol.4 p.274.

[242] *Ibid.*, vol.2 p.91.

handicrafts and other activities.

The wealth that one gets from unlawful way makes that one lead a deviate life and then will deserve severe punishment on the Day of Resurrection.

Stealing, extorting, bribe, giving deficient measures (in the scales), cheating, robbing, spoliation and the likes are all unlawful and prohibited things. Committing these things drives man away from the mercy of Allah and deprives him of His care. We find in the Holy Qur'an and the traditions a strong emphasis on lawful gaining. Allah has ordered the prophets of lawful gaining and then of worshipping.

> ***"O messengers! eat of the good things and do good." Qur'an, 23:51***

It has been narrated that once Umm Abdullah (sister of Shaddad bin Owss) sent a cup of milk to the Prophet (s) at sunset to break his fasting with. The Prophet (s) sent her messenger back to her asking her, 'Where have you got this milk from?' She said, 'From an ewe of mine.' The Prophet (s) sent the messenger back again asking, 'Where have you got this ewe from?' She said, 'I have bought it with my own money.' Then the Prophet (s) drank the milk. The next day Umm Abdullah came to the Prophet (s) and said to him, 'O messenger of Allah, I sent you some milk but you sent my messenger back with it!' The Prophet (s) said, 'Such all the prophets before me have been ordered not to eat except good (lawful food) and not to do except good.'[243]

The Qur'an orders all the people in the world to eat lawful and legally gotten food and to get lawful wealth and not to allow the Satan to intervene in their livings affairs because the Satan incites them to commit vices, sins and oppression against the others.

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[243] *Ad-Durr al-Manthoor*, vol.5 p.10.

> ***"O people! eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Shaitan; surely he is your open enemy. He only enjoins you evil and indecency, and that you may speak against Allah what you do not know." Qur'an, 2:168-169***

A believer, when gaining lawful livelihood, must pay attention to the quantity and be satisfied with what Allah has granted him and not to covet what the others have. A believer must pay much attention to this important fact that the Prophet (s) has announced to all the Muslims, 'The inviolability of a Muslim's property is like the inviolability of his blood.'[244]

It means: as you try the best to save the lives of the believers, you should try the best to save their properties. Aggression against Muslim's properties and robbing the wealth he has without any right is as shedding his blood wrongfully.

Endeavoring to gain lawful livelihood and being satisfied with it whatever little it is are among the good morale; in fact, they are the essence of moral beauty and perfection.

Among the obligatory matters, that a repentant must promptly care for is purifying his properties. It means that if he has among his properties dues or rights of others or extorted monies, he must pay them back to their owners willingly. He has to keep on getting lawful livelihood until the last moment of his life.

The Prophet (s) has said, 'Whoever eats an unlawful bite, his prayers of forty days will not be accepted.'[245]

'Allah has prohibited the Paradise for a body that has been fed

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[244] *Tafsir al-Mo'een*, 25.

[245] *Kanzol Ummal*, vol.6, 926.

on unlawful food.'[246]

'Avoiding an unlawful bite is more beloved to Allah than praying two thousand rak'as offered voluntarily.'[247]

PIETY

Piety is protecting oneself from slipping into sins and disobedience and involving in perishing plagues as it has been mentioned in the Qur'an and the Sharia.

Piety is a spiritual condition one gets when keeping away from sins and keeping on worships. It has a high rank among the religious values and moral aspects of perfection.

The effects of the Divine guidance are not open for the all. They do not appear except on pious people. On the Day of Resurrection Paradise will not be prepared and adorned except for the pious.

> ***"This Book, there is no doubt in it, is a guide to those who guard (against evil)." Qur'an, 2:2***
>
> ***"And the garden shall be brought near for those who guard (against evil)." Qur'an, 26:90***

Piety has many good results and advantages. Here are some of them that have been mentioned in the Qur'anic verses and the traditions;

> ***"...and fear Allah, that you may be successful." Qur'an, 2:189***
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> ***"...and fear Allah and know that Allah is with those who fear Him." Qur'an, 2:194***
>
> ***"...then surely Allah loves those who guard (against evil)." Qur'an, 3:76***

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[246] *Tafsir al-Mo'een*, 26.

[247] *Ibid*.

> ***"Be careful of (your duty to) Allah then, that you may give thanks." Qur'an, 3:123***
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> ***"...and be careful of (your duty to) Allah; surely Allah is swift in reckoning." Qur'an, 5:4***
>
> ***"...those among them who do good (to others) and guard (against evil) shall have a great reward." Qur'an, 3:127***
>
> ***"...Allah only accepts from those who guard (against evil)." Qur'an, 5:27***
>
> ***"And naught of the reckoning of their (deeds) shall be against those who guard (against evil)." Qur'an, 6:69***
>
> ***"...and be careful of (your duty to) Allah that mercy may be had on you." Qur'an, 49:10***
>
> ***"...and Allah is the guardian of those who guard (against evil)." Qur'an, 45:19***
>
> ***"Surely the most honorable of you with Allah is the one among you most careful (of his duty)." Qur'an, 49:13***

Ameerul Mo'mineen (s) has mentioned the aspects of the pious as following:

Truthfulness, giving deposits back to their owners, carrying out covenants, generosity, good kinship, being kind to the weak, little sleeping with women, giving charities, doing favors, courtesy, patience, prudence and following the knowledge that nears to Allah. Then he said, 'A good final state shall be theirs and a goodly return'.[248]

The Prophet (s) has said, 'If the heavens and the earth are closed up for a man and then he fears Allah, Allah will open a way to him between them and will grant him deliverance.'[249]

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[248] *Biharul Anwar*, vol. 70 p.282.

[249] *Biharul Anwar*, vol. 70, p.285.

The Prophet (s) has also said, 'There is a quality whoever keeps to, this world and the afterworld will obey him and he will win the Paradise.' He was asked what it was and he said, 'It is piety. Whoever wants to be the most honorable among people has to fear Allah and be pious.'[250]

CHARITY AND BENEVOLENCE

The Qur'an emphasizes on believing in Allah, the Day of Resurrection, the angels, the Divine books, the prophets and spending abundantly on the orphans, the poor and the wayfarers, helping the needy, setting slaves free, offering prayers, paying zakat, carrying out covenants and being patient with misfortunes, distresses and illnesses. All these are aspects of good, benevolence, truthfulness and piety.[251]

The Prophet (s) has said, 'The promptest goodness to be rewarded is benevolence and the promptest evil to be punished is aggression.'[252]

The Prophet (s) has mentioned ten aspects of the benevolent; 'They love for the sake of Allah, hate for the sake of Allah, make friends for the sake of Allah, part from some people for the sake of Allah, become angry for the sake of Allah, become pleased for the sake of Allah, act for the sake of Allah, beseech Allah, submit to Him frightenedly, purely, sincerely, coyly and watchfully and give charities for the sake of Allah.'[253]

Imam Ali (s) has said, 'There are three things that are considered as qualities of charity; generosity, courtesy and patience with harms.'[254]

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[250] *Ibid*.

[251] Refer to Qur'an, 2:177.

[252] *Biharul Anwar*, vol. 75 p.273.

[253] *Tuhaf al-Uqool*, 22.

[254] *Biharul Anwar*, vol. 71 p.89.

Imam al-Baqir (s) has said, 'Four things are from the treasures of charity; to hide one's neediness, to keep giving charity secret, to hide one's pain and to hide distresses.'[255]

Musa bin Ja'far al-Kadhim (s) has said, 'Whoever is charitable and benevolent to his kin and brothers his life will be prolonged.'[256]

JEALOUSY

Jealousy and zealotry are among high morals. Jealousy imposes on one to protect his honor and family from the others, from the aggression of dissolute and bad people.

Jealousy in fact is one of the prominent aspects of all the prophets, the saints and the lovers of the truth.

The Prophet (s) has said, 'My father Abraham was jealous and I am more jealous than him. May Allah disgrace whoever of the believers that is not jealous.'[257]

Ameerul Mo'mineen (s) has chided the people of Kufa by saying, 'Do you not feel shy? Do you not have jealousy? Your women go to the markets competing with the infidels.'[258]

The Prophet (s) has said, 'The fragrance of Paradise can be felt at a distance of five hundred years but neither an undutiful nor a cuckold will feel it.' It was asked, 'What a cuckold is?' The Prophet (s) said, 'It is he, whose wife commits adultery and he is aware of that.'[259]

Imam as-Sadiq (s) has said, 'Allah is jealous and He loves every jealous person. From His jealousy that He has

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[255] *Ibid.*, vol. 81 p.208.

[256] *Mustadrak Al-Wassa'il*, vol.2 p.410.

[257] *Biharul Anwar*, vol. 103 p.248.

[258] *Sharh Nahjol Balagha*, vol. 18 p.312.

[259] *Men la Yahdharuhu al-Faqeeh*, vol.3 p.281.

prohibited adultery whether openly or secretly.'[260]

TAKING LESSONS

Taking lessons from the events of life and what happens to people and thinking of the lives and conditions of the previous nations are considered as a good feature of wise men. The Qur'an says when talking about the ancient nations,

> ***"In their histories there is certainly a lesson for men of understanding." Qur'an, 12:111***

The Qur'an invites men of understanding and wise people besides all ordinary people to take lessons in order to protect themselves from falling into the meanness of sins and vices and in order to reach perfection.

> ***"...therefore take a lesson, O you who have eyes." Qur'an, 59:2***

Imam Ali (s) has said, 'The best of reason is to take lessons, the best of determinedness is to ask for others' help and the greatest of foolishness is self-deceit.'[261]

Ameerul Mo'mineen (s) asked the ignorant, sinful and unjust people to take lesson from the ancient nations and past events by saying, 'You have a lesson from the past nations! Where are the giants and the sons of the giants?! Where are the Pharaohs and the sons of the Pharaohs?! Where are the people of ar-Rass who have killed the prophets, put out the laws of the messengers of Allah and restored the laws of the tyrants?'[262]

GOODNESS

According to the Qur'an and the traditions, "goodness" refers

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[260] *Wassa'il ash-Shia*, vol. 14 p.107.

[261] *Tafsir al-Mo'een*, p.545.

[262] *Sharh Nahjol Balagha*, vol. 10 p.92.

to some positive qualities which are useful to man in this world and the afterworld.

Goodness according to the Qur'an is the reward in the afterlife, the Divine mercy, lawful wealth, Friday prayer, the afterlife, faith, acting according to good preaching, repentance, piety and the likes.

The best way of reforming one’s inward and outward is to follow these exalted facts and ideals. The Prophet (s) has said, ‘There are four qualities which whoever has been given as if been given the goodness of this life and the afterlife; a patient body, a mentioning tongue, a grateful heart and a good wife.’[263]

Imam Ali (s) has said, ‘All goodness has been gathered in three things; looking, keeping silence and speaking. Every looking without taking lessons is inattention, every silence without pondering is inadvertence and every speech without praising Allah is nonsense.’[264]

LEARNING

The Holy Qur'an pays great attention to knowledge, scholars and studiers. We also find this matter clear in the traditions.

Knowledge is the lamp of the way, the power of mind, insight, awareness, honor and dignity.

The high rank of man in this world and the afterworld concerns the knowing believers.

> ***“Allah will exalt those of you who believe, and those who are given knowledge, to high ranks.” Qur'an, 58:11***

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[263] *Mustadrak Al-Wassa’il*, vol.1 p.138.

[264] *Biharul Anwar*, vol. 1 p.180.

The Prophet (s) has said, 'Seek knowledge even if it is in China! Seeking knowledge is an obligation on every Muslim.'[265]

He has also said, 'A scholar among the ignorant is like a living one among the dead.'[266]

The Prophet (s) has also said in a tradition urging on seeking knowledge, 'When death comes to a scholar while seeking knowledge, he dies as a martyr.'[267]

The Prophet (s) has said in another tradition, 'He, who seeks knowledge, is like one who fasts in the day and spends the night in worshipping. A chapter of knowledge one learns is better to him than a mountain of gold even if he spends it in the way of Allah.'[268]

He has also said, 'Whoever is busy looking for knowledge Paradise looks for him.'

Is there any way to reform a repentant's state better than seeking knowledge to know the lawful and unlawful things, to know the right and the wrong and to learn the Divine knowledge in order to act according to it?

If one is unaware of the facts and what is going around him then how can he adapt himself to live in such environment? Is it possible to apply this verse ***"…that if any one of you does evil in ignorance, then turns after that and acts aright…" (Qur'an, 6:54)*** without knowing the religious facts and moral ideals?

Real repentance does not take place without reforming one's

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[265] *Biharul Anwar*, vol. 1 p.180.

[266] *Ibid*., p.184.

[267] *At-Targheeb* wet-Terheeb, vol.1 p.97.

[268] *Biharul Anwar*, vol. 1 p.184.

inward and outward and this reform does not take place without knowledge.

HOPE AND EXPECTATION

Hope is a human quality and an exalted state of the heart that the believers and especially the repentant of sins must have to win the pardon and forgiveness of Allah.

The persons, who believe in Allah and are certain of the existence of the afterlife, must perform the obligations as possible as they can and must refrain from prohibited things without being polluted with the disease of pride, haughtiness and selfishness. Man must expect the mercy of Allah on the Day of Resurrection to be saved from the horrible terrors of that day and to be granted the Divine contentment and Paradise.

These persons should not despair of the mercy of Allah and should not exceed in their fear to a degree that they lose hope and then they keep on their deviation and committing sins.

A believer should make his faith in the Divine facts as a basis from which he should set towards hoping and expecting the mercy and contentment of Allah. He should know that faith and good deeds are the pillars of deliverance.

The Qur'an, in many verses, talks to man in a way that moves the sense of goodness inside the believers and brings those, who have done good deeds, good news that they will be in Paradise to live there forever and to have eternal blessings. The believers should know that Allah carries out His promises and does never break any promise.

> ***"Surely those who believe, and those who emigrate (to escape the persecution) and strive in the way of Allah, these have hope of Allah's mercy and Allah is Forgiving, Merciful." Qur'an, 2:218***

> ***"And convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow." Qur'an, 2:25***

There are many other verses having this concept and showing that the mercy of Allah is very near to the believers and the benevolent. Man has no any excuse to despair of the great mercy of Allah or to think that it is unobtainable or to suspect the certain good news of Allah.

As for those, who have spent their lives in sins and disobedience and have not performed their obligations, they should know too that the mercy of Allah is not closed before them and that Allah is Mighty and Forgiver and He accepts the repentances of His people. They should know that the power of Allah is infinite and so are His pardon and forgiveness that He may forgive His sinful people even if their sins are as much as the sands of the deserts, the waters of the seas and as much as the mountains. It is not difficult for Allah to forgive them all.

> ***"Say: O my servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the Merciful." Qur'an, 39:53***

A repentant one should hope and expect the mercy and forgiveness of Allah because despairing of the mercy and forgiveness is equal to disbelief according to the Qur'anic verses.[269]

A repentant should know that he is like a sick person and his doctor is Allah the Almighty and that there is no unrecoverable disease near Allah. A repentant has to diagnose his disease and then to try to cure the disease with the drug of

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[269] Refer to Qur'an, 12:87.

repentance.

Despairing of Allah’s mercy and forgiveness is a satanic doing meaning that Allah is unable to cure the disease of that sick person, Allah forbid!

Anyhow, one must expect the mercy of Allah because it leads to faith and good deeds whose fruit is repenting and turning to Allah. The hope without faith or doing or without repenting and turning to Allah is a satanic state and according to the Qur'an it is a satanic wish.

> ***“He (the Satan) gives them promises and excites vain desires in them; and the Shaitan does not promise them but to deceive.” Qur'an, 4:120***

Once a man came to Ameerul Mo'mineen (s) and said to him, ‘O Ameerul Mo'mineen, advise me!’

Imam Ali (s) said to him, ‘Do not be among those who expect good afterlife without doing (good deeds) and postpone repentance hoping that they will live long. They speak in this life as the ascetics but do as the desirous (of worldly life).’[270]

Imam Ali (s) has also said, ‘Be of what you do not wish more hopeful than of what you wish. Moses the son of Imran went to bring fire for his family and then Allah talked to him and he went back as prophet. The queen of Saba’ went (as an unbeliever) and she became a Muslim at the hand of Prophet Solomon (s). The magicians of the Pharaoh went to achieve glory to the Pharaoh but they went back as believers.’[271]

Imam as-Sadiq (s) has said, ‘A believer is not a true believer unless he becomes afraid (of Allah) and hopeful (of the mercy of Allah) and he is not afraid and hopeful unless he acts

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[270] *Biharul Anwar*, vol. 72 p.199.

[271] *Biharul Anwar*, vol. 71 p.134.

according to what he if afraid and hopeful of.'[272]

JUSTICE

Justice is one of the most important matters in the Qur'an and the traditions. Justice is one of the attributes of Allah the Almighty, the prophets and the saints.

A just person is surely beloved by Allah and by good people and he is as a shining lamp in the sphere of life.

Justice is the source, the root and the essence of all the system of the world of existence. It has been narrated that, 'With justice the heavens and the earth have been established.'

The Holy Qur'an, in too many verses, has talked about justice and invited all the people to carry out justice in all the affairs of their lives.

> ***"Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred..." Qur'an, 16:90***
>
> ***"Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice..." Qur'an, 4:58***
>
> ***"O you who believe! Be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety..." Qur'an, 5:8***

The Prophet (s) has said, 'Justice of one hour is better than worships of seventy years; spending the night (in worshipping) and fasting during the day and injustice of one hour is worse near Allah than sins of sixty years.'[273]

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[272] *Ibid.*, vol. 70 p.365.

[273] *Biharul Anwar*, vol. 75 p.352.

Ameerul Mo'mineen (s) has said, ‘He, whose inward is like his outwards and whose doings are like his sayings, has protected deposits and carried out justice.’[274]

He has also said, ‘Justice is the base on which the world has been established.’[275]

He has also said, ‘Justice is the head of faith, the peak of charity and the highest rank of faith.’[276]

Out of the previous Qur’anic verses and holy traditions we find that the Divine facts are; faith, prayers, spending, believing in the afterlife, being kind to the parents and to the kin, being charitable to the orphans and the needy, courtesy, sincerity, patience, lawful properties, piety, charity, taking lessons, goodness, seeking knowledge, expectation and justice.

Some of these things are practical programs and some others are moral, some are inwards and some others are outwards.

It has been mentioned previously that the moral beauty and the factors that lead to reform man’s personality and psychological state after repenting of sins are several things such as; good intention, favor, freedom, wisdom, good will, love, fairness, guardianship, reconciliation, carrying out covenants, pardoning, relying on Allah, humbleness, truthfulness, loving the humankind, doing good to people, mixing with people in good manners, great jihad (against one’s desires and lusts), enjoining the good, forbidding the wrong, piety, gratefulness, responsibility, generosity and the likes. All these things make one reform his inward and add to himself moral beauty.

If we want to explain all these things depending on the

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[274] *Ghurarul Hikam*.

[275] *Biharul Anwar*, vol. 78 p.83.

[276] *Tafsir al-Mo’een*, p.541.

Qur'anic verses and the traditions, we will need several volumes to achieve the task; therefore we turn away from explaining these things and the readers may read them in the detailed books like the tafsirs (interpretations) of the Qur'an, Usool al-Kafi, Jami' as-Sa'adat, Mi'raj as-Sa'ada, al-Mahajja al-Baydha', al-Irfan al-Islami (twelve volumes written by the author of this book), Ma'ani al-Akhbar, Khisaal as-Sadooq, al-Mawa'idh al-Adadiyya and others.

VICES AND BAD DEEDS

Vices, bad deeds, major sins and minor sins are so many that these few pages are not enough to show them all as they have been mentioned in the Qur'an and the traditions.

In this chapter, we are going to explain the matters concerning these things as examples in the same way as we have talked about the good deeds and morals in the previous chapters and we refer the readers to the famous books of tafsir and Hadith.

Adorning oneself with good morals and purifying the inward from the vices changes one into a perfect man who will get the happiness of this life and the afterlife.

The main part of good morals causes the Divine mercy come down like the rain and causes man to enter the field of the Divine contentment whereas the main part of the vices and bad deeds causes to bring down the wrath of Allah and makes the personality of man disappear and brings him the Divine wrath and the eternal torment.

According to the Qur'anic verses Paradise, on the Day of Resurrection, will be the reward of the good deeds that man do in the worldly life and Hell will be the reward of the bad deeds. In other words the good deeds will be as bricks and materials of construction in Paradise whereas the bad deeds

will be as tools of painful punishment in the afterlife.

We should seize the little opportunity in our worldly life and our short old to do good deeds and to avoid bad deeds to be safe from the painful punishment, to save ourselves from the eternal torment in Hell and to enter into Paradise to enjoy the eternal bliss of the Beloved.

LYING

Lying or every speech that is opposite to the reality is something ugly and obscene and it is one of the incitive means of the Satan.

The Qur'an in many verses considers lying as one of the major sins and declares that a liar deserves the wrath and curse of Allah. The Qur'an has threatened the liars and the rejecters of severe torment.

The Qur'an has mentioned the Christians of Najran who had come to argue with Prophet Muhammad (s) in Medina. The Prophet (s) had invited them to perform mubahala[277] to show them that they were liars and they deserved the curse of Allah.

Yes! The sin of lying is too heavy and great to a degree that a liar deserves to be cursed and driven out of the mercy of Allah.

> ***"...then let us be earnest in prayer, and pray for the curse of Allah on the liars." Qur'an, 3:61***

Allah the Almighty mentions in the Qur'an the bad features of the hypocrites among which is the feature of lying and He witnesses on it;

> ***"...and Allah bears witness that the hypocrites are surely liars." Qur'an, 63:1***

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[277] Mubahala is mutual imprecation.

The Prophet (s) has said, ‘It is a great treason that you talk to your brother and he believes you whereas you tell him lies.’[278]

Imam Ali (s) has said, ‘Beware of lying because it is the lowest of morals and it is a kind of obscenity and a kind of meanness.’[279]

The Prophet (s) has said, ‘The greatest of sins is a lying tongue.’[280]

Ameerul Mo'mineen (s) has said, ‘If a person tells one a lie, the angel will go one mile away from him because of the foulness he does.’[281]

Imam al-Baqir (s) has said, ‘Allah the Almighty has made locks for evil and made the intoxicating drinks as the keys of these locks but lying is eviler than drinking.’[282]

The Prophet (s) has said, ‘Lying is a door from among the doors of hypocrisy.’[283]

ACCUSATION

How ugly it is when someone pollutes the reputation of a man or a woman before people and ascribes vices to them! How ugly it is when someone accuses an innocent person of a sin that he has never committed just for selfish motives, personal desires and satanic incitements! How ugly it is when someone disgraces the honest and respectable peoples, defames and dishonors them!

Accusing innocent and chaste people is one of the ugliest

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[278] *At-Targheeb*, vol.3 p.596.

[279] *Biharul Anwar*, vol. 78 p.64.

[280] *Al-Mahajja al-Baydha'*, vol.5 p.243.

[281] *Sharh Nahjol Balagha*, vol. 6 p.357.

[282] *Biharul Anwar*, vol. 72 p.236.

[283] *Tanbeeh al-Khawatir*, p.92.

deeds and worst morals.

> ***"And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a calumny and a manifest sin." Qur'an, 4:112***

The Prophet (s) has said, 'He, who slanders a believer or accuses him of what he is innocent of, Allah will stand him on a hill of fire on the Day of Resurrection until he repents of what has accused that believer of.'[284]

Imam as-Sadiq (s) has said, 'Whoever slanders a believing man or a believing woman or accused him/her of what he/she is free from Allah will imprison him on the Day of Resurrection in a clay of khabal until he will repents of what he has accused of.' He was asked what the clay of khabal was and he said, 'It is pus that comes out of the vaginas of the prostitutes.'[285]

The Prophet (s) has said, 'Slandering an innocent person is heavier than mountains.'[286]

BACKBITING

Among the vices and the very bad morals is to speak ill of someone behind his/her back.

Backbiting is to mention some features of an absent person that if he knows they are mentioned before the others, he will be angry and uncomfortable.

Backbiting is one of the major and heavy sins and committing it causes one's heart to be polluted with darkness and consequently it (the heart) will be deprived of the Divine light

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[284] *Biharul Anwar*, vol. 75 p.194.

[285] *Ibid.*

[286] *Tafsir al-Mo'een*, p.351.

and mercy.

The Holy Qur'an has prohibited people from backbiting strongly and compared one who backbites the others to one who eats the flesh of his dead Muslim brother.

> ***"...nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah..." Qur'an, 49:12***

The Prophet (s) has said to Abu Tharr, 'O Abu Tharr, beware of backbiting for it is worse than adultery!' Abu Tharr said, 'O messenger of Allah, what is backbiting?' The Prophet (s) said, 'To mention your brother with what he hates.' Abu Tharr said, 'O messenger of Allah, even if he has what is mentioned about him?' The Prophet (s) said, 'Know that if you mention him with what he does not have, you slander him.'[287]

Ameerul Mo'mineen (s) has said, 'He, who listens to backbiting, is like the backbiter.'[288]

The Prophet (s) has said, 'He, whose Muslim brother is backbitten before him and he can defend him but he does not defend him, will be failed by Allah in this life and the afterlife.'[289]

SCORNING AND MOCKING

Mocking at the others and scorning them are very ugly deeds and major sins. How often that someone mocks and scorn another one who may be one of the saints or the sincere servants of Allah!

The Qur'an has forbidden people strongly from mocking at

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[287] *Biharul Anwar*, vol. 77 p.89.

[288] *Tafsir al-Mo'een*, p.102.

[289] *Wassa'il ash-Shia*, vol. 8 p.606.

each other.

> ***"O you who believe! let not (one) people laugh at (another) people perchance they may be better than them, nor let women (laugh) at (other) women, perchance they may be better than them…" Qur'an, 49:11***

The Prophet (s) has said about mockers, 'The gate of Paradise will be opened for a mocker and it will be said to him, 'Come on!' He will come with his griefs and distresses and when he will about to come in, the gate will be closed before him.'[290]

The mockers and scorners will face the result of their ugly deeds and will get their painful reward on the Day of Resurrection.

The Prophet (s) has said, 'Do not scorn anyone of the Muslims because the little of them are great near Allah.'[291]

He has also said, 'It is enough evil for the son of Adam to scorn his Muslim brother.'[292]

OATHS

Some people, in order to reach their material aims, take firm oaths and swear by Allah and so their oaths become as a kind of indignity, dishonor and violation of the sacredness of Allah the Almighty. The Qur'an says,

> ***"And make not Allah, by your oaths, a hindrance to your being righteous and observing your duty unto Him and making peace among mankind. Allah is Hearer, Knower." Qur'an, 2:224***

The Prophet (s) has said to Imam Ali (s), 'Do not swear by

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[290] *Kanzol Ummal*, 8328.

[291] *Tanbeeh al-Khawatir*, 25.

[292] *Ibid.*, 362.

Allah whether true or false without necessity and do not make Allah as an obstacle to your oath for Allah does not mercify or talk to whoever swears by His name falsely!'[293]

Imam as-Sadiq (s) has said, 'He, who takes an oath and he knows that he swears falsely, challenges Allah the Almighty.'[294]

IMPERMISSIBLE LUSTS

Impermissible lusts include the pleasures of the abdomen and the private parts, bodily and mental pleasures which are contrary to the will of Allah and opposite to His contentment.

Man has to remember Allah, the afterlife and the severe punishment he will face on the Day of Resurrection if he satisfies his lusts and desires in unlawful way and against the orders of the Sharia. But if man refrains from unlawful lusts and desires, he will be fit to win Paradise and he will not be rewarded except with Paradise;

> ***"And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires, then surely the garden that is the abode." Qur'an, 79:40-41***

The Prophet (s) has said, 'Blessed is he who turns away from a present lust to a promise that he has not seen!'[295]

He has also said, 'Three things that I fear for my nation after me; deviation after knowing, misleading seditions and the lusts of the abdomen and private parts.'[296]

Imam Ali (s) has said, 'The slave of lusts is meaner than the

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[293] *Biharul Anwar*, vol. 77 p.67.

[294] *Ibid.*, vol.104 p.209.

[295] *Wassa'il ash-Shia*, vol. 11 p.164.

[296] *Ibid.*, p.198.

slave of bondage.'[297]

The Prophet (s) has said, 'The truth is heavy and bitter and the untruth is light and sweet. Perhaps a lust of a moment may cause a lasting sorrow.'[298]

He has also said, 'If a sin or a lust happens to someone and he refrains from it for fear of Allah, Allah will save him from Fire and secure him from the Great Fear.'

INJUSTICE AND OPPRESSION

Injustice, violating the rights of others, preventing others from getting their rights, bad doings and conducts that cause harm to other people, contradicting the law, heresy, haughtiness and the likes are among the items of injustice, oppression and aggression.

The Holy Qur'an sees that as long as the unjust persons are still in the circle of oppression and aggression against people they are away from guidance and not worthy of it.

> ***"And who is more unjust than he who forges a lie against Allah and he is invited to Islam, and Allah does not guide the unjust people." Qur'an, 61:7***

The Qur'an also sees that injustice and oppression are the reasons behind perishment and extinction of goodness and that the unjust society deserves misfortunes, torment and perishment;

> ***"And when Our messengers came to Ibrahim with the good news, they said: Surely we are going to destroy the people of this town, for its people are unjust." Qur'an, 29:31***

The Qur'an declares that the unjust people on the Day of

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[297] *Nahjol Balagha*, maxim no.128.

[298] *Biharul Anwar*, vol. 77 p.82.

Resurrection will be deprived of intercession and the support of their assistants and relatives and they will live in Hell alone in horrible isolation. It is the punishment that will await for them on that day.

> ***"And warn them of the day that draws near, when hearts shall rise up to the throats, grieving inwardly; the unjust shall not have any compassionate friend nor any intercessor who should be obeyed." Qur'an, 40:18***

The Qur'an declares too that the unjust people deserve the eternal torment and their suitable place will be in Hell and this punishment will not be limited to them only but to their followers and assistants too.

> ***"...Surely the losers are they who have lost themselves and their followers on the resurrection day. Now surely the iniquitous shall remain in lasting chastisement." Qur'an, 42:45***

And the Qur'an announces that Allah does not love the unjust and it is clear that if someone is driven out of the circle of the love of Allah, will be afflicted with distress and wretchedness in this life and the afterlife.

> ***"...surely He does not love the unjust." Qur'an, 42:40***

The Prophet (s) has said, 'Between Paradise and Hell there are seven punishments the easiest of which is death.' Anass asked, 'O messenger of Allah, what is the most difficult of them?' The Prophet (s) said, 'Standing before Allah when the wronged will catch the wrongdoers.'[299]

In a Qudsi tradition it has been narrated, 'My wrath has become too great against people who have wronged those who have not found any supporter save Me.'[300]

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[299] *Kanzol Ummal*, 8862.

[300] *Biharul Anwar*, vol. 75 p.311.

The Prophet (s) has said, 'Avoid injustice because it is the darkness of the Day of Resurrection.'[301]

He has also said, 'The one who is aware of the injustice, the one who assists in it and the one who is pleased with it are all partners in it.'[302]

Ameerul Mo'mineen (s) has said, 'By Allah if I am given the seven continents and what there is under their horizons to disobey Allah just by extorting a shell of a barleycorn from an ant, I will never do.'[303]

ANGER AND VIOLENCE

Anger, which is not for the sake of the truth, and violence in facing different events and in dealing with others or because of a mistake of one's wife or children are satanic states and devilish powers that move the possibilities of deviation in the inner feelings of man.

Controlling one's anger and suppressing rage are among the good morals that are necessary for every Muslim. Man at anger and violence becomes as a captive of these satanic motives and he involves in the quicksand of deviation. He acts just to relieve the latent rage inside him and then he may commit bad doing that he will not be able to repair later on.

Suppressing one's anger, pardoning the others and being kind to them are from the signs of piety and they cause one to be beloved by Allah Who has said in the Qur'an;

> ***"...and those who restrain (their) anger and pardon people; and Allah loves the doers of good (to others)." Qur'an, 3:134***

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[301] *Al-Kafi*, vol. 2 p.232.

[302] *Biharul Anwar*, vol. 75 p.312.

[303] *Nahjol Balagha*, maxim no.19.

The Prophet (s) has said, 'If one of you becomes angry while he is standing, let him sit down and if his anger will not be relieved, let him lie down.'[304]

The Prophet (s) has said to Imam Ali (s), 'Do not be angry! When you become angry, sit down and think of the power of Allah over the people and His patience with them. If it said to you "fear Allah", get rid of your anger and go back to your patience!'[305]

Imam Ali (s) has said, 'Beware of anger for its beginning is madness and its end is regret!'[306]

Imam al-Baqir (s) has said, 'Whoever suppresses his anger while he is able to carry it out Allah will fill his heart with security and faith.'[307]

Imam as-Sadiq (s) has said, 'Anger is the key of every evil.'[308]

SPITE AND HATRED

Spite, hatred and enmity towards people without a legal excuse are outcomes of malevolence and diseased inners; therefore they are prohibited in the Sharia.

One, who bears spite and hatred towards others, will wrong and oppress them and then involve in sins and disobediences to satisfy his hatred and to relieve his hidden complexes.

A spiteful man lives in spiritual dryness and this dryness reflects on his human relations with the others. He becomes unkind and unloving to people. The Qur'anic verses and the traditions have declared that such a person is far away from

[304] At-Tergheeb, vol.3 p.450.

[305] *Tuhaf al-Uqool*, 18.

[306] *Tafsir al-Mo'een*, 67.

[307] *Al-Kafi*, vol. 2 p.110.

[308] *Biharul Anwar*, vol. 73 p.266.

the mercy of Allah in this life and the afterlife.

Imam Ali (s) has said, 'Spite is the meanest of defects.'[309]

'Spite is one of the natures of evildoers.'[310]

'Spite is a hidden fire that cannot be put out except by death or a victory.'[311]

'Pluck evil out of the others' chests by plucking it out of your own chest!'[312]

'The cause of seditions is spite.'[313]

'Whoever discards spite his heart and mind will be at ease.'[314]

'A spiteful person has no brothers.'[315]

We read in the dua' (supplication) of Nudba that after the death of the Prophet (s) distresses and ordeals from every side have attacked Ahlul Bayt (s) and all what has happened of great seditions and deviations in the religion and in the life of people which cannot be repaired until the Day of Resurrection were the results of spite, hatred and envy rooted in the hearts of some of the unjust people.

STINGINESS

Stinginess is a negative psychological state that prevents man from spending his money, position or honor for the sake of Allah or caring for the problems of the others in order to solve them or helping the needy or fulfilling the needs of his fellows

[309] *Ghurarul Hikam*, chap. R-letter.

[310] *Ibid*.

[311] *Ibid*.

[312] *Ibid*.

[313] *Ibid*.

[314] *Ibid*.

[315] *Ibid*.

and the likes.

Stinginess is a satanic feature and moral coming out of one's dark inners away from the exalted human morals. It is one of the features of evildoers and enviers.

The Qur'an denies stinginess strongly, dispraises the stingy and declares that they will deserve severe torment and painful punishment on the Day of Resurrection.

> ***"And let not those deem, who are niggardly in giving away that which Allah has granted them out of His grace, that it is good for them; nay, it is worse for them; they shall have that whereof they were niggardly made to cleave to their necks on the resurrection day." Qur'an, 3:180***
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> ***"...and (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement. On the day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with it; this is what you hoarded up for yourselves, therefore taste what you hoarded." Qur'an, 9:34-35***

The Prophet (s) has said, 'The least comfortable people are the stingy.'[316]

Imam Ali (s) has said, 'Stinginess contains all the defects and it is a rein with which it is led to every bad.'[317]

Imam as-Sadiq (s) has said, 'A stingy person is one who becomes stingy with what Allah has imposed on him.'[318]

MONOPOLY

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[316] *Biharul Anwar*, vol. 73 p.300.

[317] *Ibid.* p.306.

[318] *Ibid.*,69 p.16.

Monopoly is to retain the goods that people are in need of especially foods and medicines so that the prices may be raised and then great wealth may be got in this way. In fact, this is a great injustice against people and especially the weak.

A monopolist by this doing and by being unkind to the people causes himself to be deprived of the mercy of Allah in this world and in the afterworld. In doing so he just acts selfishly.

Besides that selling monopolized goods itself is prohibited and its price is considered as ill-gotten property. This doing has been dispraised strongly by the Qur'an and the traditions.

About getting wealth unlawfully the Qur'an says,

> ***“And whoever does this aggressively and unjustly, We will soon cast him into fire; and this is easy to Allah.” Qur'an, 4:30***

The Prophet (s) has said, ‘Whoever keeps food for forty days intending that it may be expensive has disavowed Allah and Allah has disavowed him.’[319]

‘Whoever monopolizes foods for forty days and then gives them as charity it will be not accepted from him.’[320]

‘The worst of people is the monopolist; when Allah makes the prices become low, he becomes unhappy and when the prices become high, he becomes delighted.’[321]

‘The monopolists and the killers will be thrown into Hell at the same degree.’[322]

Imam Ali (s) has said, ‘Monopoly is one of the features of

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[319] *Ibid.* p.292.

[320] *Kanzol Ummal*, 9720.

[321] *Ibid.*,9715.

[322] *Ibid.*, 9739.

evildoers.'[323]

BEING FOND OF THE WORLDLY LIFE

It is naturally that man loves the worldly life if his love is reasonable and lawful because this will lead him to arrange the affairs of his and his family's life in the best way. This love is something natural and required but if the love of this worldly life is out of greediness, fancies, desires and lusts and away from the moral principles and if it leads towards sins, unlawful desires and ill-gotten properties, it will be unreasonable and unlawful love that will cause to destroy one's life and involve him into the eternal curse and torment.

What we see in the Qur'anic verses and the traditions that the love of the worldly life is dispraised or sometimes the worldly life itself is dispraised is the negative relation with the worldly life and the consequences of this negative relation such as collecting wealth unlawfully, injustice, oppression, treason and the likes.

The phrases mentioned in the Qur'an about dispraising the worldly life such as "provision of vanities", "play and amusement", "the enjoyment of this world is short" and others look at the worldly life as a cause of greediness, ignorance and inadvertence.

The hearts of the lovers of the worldly life are polluted with the material love which gives bitter fruits and bad morals besides that when man pays all his attention to this life, he will forget the afterlife and then he will lose it and deserve the wrath of Allah and then will be deprived of the Divine contentment and bliss eternally.

The heart of man is the throne and sanctum of Allah the Almighty and it should not be polluted with such kind of love

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[323] *Tafsir al-Mo'een*, 83.

which is the result of greediness and incitements of deviation.

One should live and make use of this life according to the Islamic teachings and instructions mentioned in the Qur'an and holy traditions.

From among these instructions is getting lawful money and spending it on the affairs of life and spending some of it in the way of Allah.

If one’s relation with this life is in this way, it will be pleased with by Allah and it will make one lead a good afterlife. But excessive love to this life with being inattentive to the afterlife make one mean in this life and in the afterlife.

The Prophet (s) has said, ‘If the love of the worldly life occupies one’s heart, one will be involved in three things; business whose tiredness will not end, poverty whose wealth will not be gained and a hope whose end will not be reached.’[324]

He has also said, ‘It is impossible to every heart loving the worldly life to get rid of greediness.’[325]

Ameerul Mo'mineen (s) has said, ‘He, who loves the worldly life, collects (wealth) to other than him.’ Such a man and due to his love to wealth and material properties will refrain from spending it in its lawful ways. He will keep on collecting monies until he dies and then all his properties will be for other than him.

Imam as-Sadiq (s) has said, ‘...whoever loves it (worldly life) it will make him proud, whoever admires it, it will make him stingy, whoever follows it, it will make him greedy, whoever praises it, it will make him hypocrite, whoever wants it, it will

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[324] *Biharul Anwar*, vol. 77 p.190.

[325] *Tanbeeh al-Khawatir*, 362.

make him haughty and whoever trusts in it, it will make him inadvertent.'[326]

TREASON

Treason is opposite to trustiness. If someone deals with the trusts of Allah and of other people without their permissions and causes damages to these trusts, he betrays the ones who have trusted him with these trusts.

Treason is something very ugly and it is a satanic doing. It comes out of the soul that is prone to evil and it is one of the features of those who follows their desires away from the principles of religion and conscience.

Allah has talked in His Book about treason in many verses. He refers to several kinds of treason such as; treason of the eye (looking at women that is unlawful for one to look at), treason of self (slandering others, accusing them and destroying their prestige and so one betrays his self by losing the afterlife), treason of deposits (whether the divine deposits entrusted to man like bodily and mental abilities, the organs, the soul and others or the deposits of other people like properties and secrets) and treason in economical dealings, relations with people and others.

Allah has declared that He does not love the traitors:

> ***"And if you fear treachery on the part of a people, then throw back to them on terms of equality; surely Allah does not love the treacherous." Qur'an, 8:58***

Since Allah hates treason, He orders the believers of trustiness and warns them of betraying Allah, His messenger and the people.

> ***"O you who believe! Betray not Allah and His***

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[326] *Biharul Anwar*, vol. 73 p.105.

messenger, nor knowingly betray your trusts." Qur'an, 8:27

The Prophet (s) has said,

'He is not from us whoever betrays a Muslim in his family and properties.'[327]

'Revealing the secret of your brother is treason so beware of that!'[328]

'Do not betray who has betrayed you lest you become like him!'[329]

'There are four things if one of which enters a house, it will be destroyed and will not be rebuilt with blessing; treason, stealing, drinking wine and adultery.'[330]

'(people of) Deceit, treason and trickery will be in Hell'[331]

Ameerul Mo'mineen (s) has said, 'Treason is evidence on the littleness of piety and faith.'[332]

Imam as-Sadiq (s) has said, 'A believer is molded with every nature except treason and lying.'[333]

DRINKING INTOXICANTS

It is understood from the Islamic knowledge that the first one, who has made, drunk and spread wines between people, was Iblis.

I do not think that the great damage and loss that drinking

[327] *Biharul Anwar*, vol. 75 p.172.

[328] *Ibid.*, 77 p.89.

[329] *Ibid.*, 103 p.175.

[330] *Ibid.*, 75 p.170.

[331] *Mustadrak Al-Wassa'il*, vol.2 p.505.

[332] *Tafsir al-Mo'een*, 96.

[333] *Biharul Anwar*, vol. 75 p.172.

wines causes are unknown by someone. Wine and every intoxicating drink attacks the mind and the mental power of man and gradually man turns into a vain creature.

Changing any blessing and gift that Allah has granted to man in order to continue his life and be bale to worship Allah and to serve people is a great treason to these great blessings. Drinking wine and any other intoxicant is a great treason, bad deed and heavy sin.

Islam has prohibited selling grapes, dates and any other blessing if the purpose is to make wine of them. The dealing on this is unlawful. This doing is one of the causes of deviation and it is a revolt against the orders of Allah the Almighty.

Making wine, carrying it, selling it, mediating in such prohibited dealings and any other activity concerning wine are all prohibited and they cause the wrath of Allah and lead man to the eternal torment in Hell on the Day of Resurrection.

> ***"O you who believe! intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness of the Satan's work; shun it therefore that you may be successful. The Satan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer. Will you then desist." Qur'an, 5:90-91***

The Prophet (s) has said, 'Do not believe a drunkard when he talks, do not marry him (your daughters) when he proposes to engagement, do not visit him when he becomes ill, do not entrust him with any trust and do not attend his funerals when he dies!'[334]

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[334] *Biharul Anwar*, vol. 79 p.127.

‘A drunkard will be resurrected from his grave written between his eyes; desperate of the mercy of Allah.’[335]

‘The wine is the mother of vices and it is the greatest of the major sins.’[336]

‘Allah has cursed the wine, its presser, its planter, its drinker, its cupbearer, its seller, its buyer, the eater of its price, its carrier and the one to whom it is carried.’[337]

‘Whoever believes in Allah and the Last Day (the Day of Resurrection) let him not sit at a table at which wine is being drunk.’[338]

Al-Mufadhdhal has narrated, ‘Once I asked Abu Abdullah (as-Sadiq) (s), ‘Why has Allah prohibited wine?’

He said, ‘Allah has prohibited wine for its influence and corruption because it causes a drunkard tremor, takes his light away, destroy his magnanimity, makes him dare to commit sins, to shed blood, to commit adultery and he may commit sexual rape on his close relatives (daughters or sisters) unknowingly. Wine does not give its drinker except evils.’[339]

CURSING AND ABUSING

Cursing, abusing and obscenity are outcomes of ignorance and impoliteness and they are away from human morals. They harm one’s dignity and faith.

The Qur'an has not permitted the believers to curse or abuse even the enemies of Allah. The traditions have prohibited

[335] *Tafsir al-Mo’een*, p.123.

[336] *Kanzol Ummal*, 13182.

[337] *Biharul Anwar*, vol. 79 p.126.

[338] *Ibid.* p.129.

[339] *Biharul Anwar*, vol. 79 p.133.

cursing even the animals and material substances.

Allah has said,

> ***"And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance." Qur'an, 6:108***

The Prophet (s) has said, 'Do not abuse people lest you cause enmity!'[340]

'Abusing a Muslim is sinfulness, fighting him is disbelief and backbiting him is disobedience to Allah.'[341]

'Do not abuse the Satan but pray Allah to protect you from his evil!'[342]

'Do not curse the wind for it is ordered (by Allah) and do not abuse the mountains, the hours, the days or the night that you may sin and the abuse may return on you!'[343]

WASTING AND SQUANDERING

Every wasting in foods, drinks and cloths and also in love and relations with the others is a result of loving the worldly life. Even excessive liberality in giving is a kind of squandering. Squandering is a bad and ugly deed according to the Qur'an and the traditions.

Allah declares in the Qur'an that He does not love the wasters and the squanderers;

> ***"...and eat and drink and be not extravagant; surely He does not love the extravagant." Qur'an, 7:31***

One, who spends what Allah has granted him in unreasonable

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[340] *Ibid.* vol. 75 p.163.

[341] *Ibid.*, p.148.

[342] *Kanzol Ummal*, 2120.

[343] *Biharul Anwar*, vol. 60 p.9.

ways, is considered as a waster according to the Qur'an. The wasters are the brothers of the Satan as Allah has said,

> ***"Surely the squanderers are the brothers of the Satan and the Satan is ever ungrateful to his Lord." Qur'an, 17:27***

The Prophet (s) has said, 'The marks of a waster are four; (mental) blindness, inadvertence, heedlessness and forgetfulness.'[344]

'It is wasting to eat all what you like.'[345]

Imam al-Askari (s) has said, 'Generosity has a limit and if it exceeds the limit, it becomes wasting.'[346]

Imam Ali (s) has said, 'Woe unto the waster! How far he is from reforming himself and managing his affairs!'[347]

Imam as-Sadiq (s) has said, 'A waster has three signs; he buys what is not his,[348] wears what is not his and eats what is not his.'[349]

The Prophet (s) has said, 'Temperance is something that Allah loves and wasting is something that He hates. Even your throwing a kernel away (is a kind of wasting) because it can be useful for something and even pouring away the leftover of your drink (is a kind of wasting).'[350]

Imam Musa bin Ja'far al-Kadhim (s) has said, 'Whoever has money let him beware of corruption! Your giving the money in

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344 *Tuhaf al-Uqool*, 23.

345 *Tanbeeh al-Khawatir*, p.456.

346 *Biharul Anwar*, vol. 78 p.377.

347 *Tafsir al-Mo'een*, p.146.

348 That does not fit his level of living or his rank.

349 *Biharul Anwar*, vol. 72 p.206.

350 *Ibid.*, vol. 71 p.346.

other than its right way is wasting and squandering. It honors its keeper among people but dishonors him near Allah.'[351]

CHEATING

Cheating, deceiving and trickery in dealing with people are vices and bad morals. They are among the signs of hypocrisy and aggression against the others.

The Qur'an has talked about cheating especially in the verses concerning economical affairs and the traditions have talked about it in details.

There is no doubt that cheating according to the Qur'an and the Divine teachings is a prohibited doing, unlawful behavior and treason against people.

The Prophet (s) has said, 'A Muslim is a brother of a Muslim. It is not permissible to a Muslim when selling something to his brother not to show its defects.'[352]

'Whoever cheats the Muslims will be resurrected with the Jews on the Day of Resurrection because they are the utmost cheaters to the Muslims.'[353]

'He, who sells some defected goods without showing the defect, will be still under the detestation of Allah and the angels will still curse him.'[354]

Ameerul Mo'mineen (s) has said, 'He, who cheats the people in their religion, is resisting Allah and His messenger.'[355]

He has also said, 'The greatest betrayal is betraying the umma

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[351] *Ibid.*, 78 p.327.

[352] *Tafsir al-Mo'een*, p.374.

[353] *Men La Yahdhuruhu al-Faqeeh*, vol.3 p.173.

[354] *Kanzol Ummal*, 9501.

[355] *Ghurarul Hikam*.

and the most horrible cheating is cheating the umma.'[356]

USURY

Usury is the fact of lending money at interest. It is also practiced with goods; for example by selling a certain kind of food for the same kind but of another quality with taking some more of the unwanted kind. For example, one may sell ten kilos of bad wheat, rice or dates for eight kilos of the same good kinds. This is also usury.

Usury is prohibited and it is one of the major sins which Allah has threatened in His book of severe torment for this doing on the Day of Resurrection.

> ***"O you who believe! Be careful of (your duty to) Allah and relinquish what remains (due) from usury, if you are believers. But if you do (it) not, then be apprised of war from Allah and His Messenger." Qur'an, 2:278-279***

The Prophet (s) has said, 'The worst of gaining is the gaining of usury.'[357]

'Whoever eats from usury Allah will fill his abdomen with the fire of Hell as much as he has eaten. Nothing of his deeds will be accepted and he will be still cursed by Allah and the angels as long as he has a carat (of usury).'[358]

'A dirham of usury is greater near Allah than committing adultery seventy times with one's mahram[359] in the House of Allah (the Kaaba).'[360]

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[356] *Nahjol Balagha*, chap.26.

[357] *Wassa'il ash-Shia*, vol. 12 p.423.

[358] *Biharul Anwar*, vol. 71 p.364.

[359] Mahram is a woman that one cannot marry because she is either his mother, daughter, sister, niece, aunt, grandmother or granddaughter.

[360] *Biharul Anwar*, vol. 103 p.117.

‘Allah the Almighty has cursed the eater of usury, the giver, the clerk and the two witnesses.’[361]

CAUSES OF PERISHMENT

The Qur'an in many verses has talked about the perishment of the nations and the torments they have been afflicted with due to different reasons.

Pondering on these verses that have been mentioned in many suras of the Qur'an educates man, ripens his soul and intellect and teaches him how to avoid meanness and perishment.

The Qur'an sees that being unjust to oneself and to others, wasting, disbelief, denying the truth, debauchery, tyranny, inadvertence and crime are the causes of the perishment of the ancient nations and the torments that have overcome them.[362]

The Prophet (s) has said, ‘The perishing things are obeyed stinginess, followed fancy and self-deceit.’[363]

‘The dirham and the dinar (greediness for wealth) have perished the nations before you and they will perish you too.’[364]

Ameerul Mo'mineen (s) has said, ‘He, who sticks obstinately to his own opinion, will perish.’[365]

‘He, who does not know himself, will perish.’[366]

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361 *Tafsir al-Mo’een*, p.408.

362 Refer to the Qur'an, 3:117, 10:13, 21:9, 21:6, 17:16, 69:5, 6:131, 44:37.

363 *Biharul Anwar*, vol. 77 p.52.

364 *Mishkat al-Anwar*, 1265.

365 *Nahjol Balagha*, maxim no.161.

366 *Ghurarul Hikam*.

Imam as-Sadiq (s) has said, 'Allah perishes six for six; the rulers for injustice, the Arabs for fanaticism, the wealthy for pride, the merchants for treason, the common people for ignorance and the scholars for envy.'[367]

PRIDE AND HAUGHTINESS

Pride is a bad psychological state and it is one of the Satan's aspects which leads one to stand against Allah, resist His orders, behave as superior to other people, make little of the others' right and scorn the others.

Being pride before Allah is the thing that has prevented the Satan from prostrating himself before Adam and therefore he deserved the eternal curse and was driven out of the sanctum of the angels to be under the eternal torment on the Day of Resurrection.

A proud one, whether his pride is before Allah, the prophets, the Qur'an, the infallible imams or the other people, just imitates the Satan and so he will be cursed and driven away from the mercy of Allah.

As Iblis has been lowered from his exalted rank because of his pride as the Qur'an has stated, a proud man also is lowered from the human rank and Adamic position to the lowest of the low.

The Qur'an announces that the proud deserve a painful punishment on the Day of Resurrection;

> ***"...and as for those, who disdain and are proud, He will chastise them with a painful chastisement and they shall not find for themselves besides Allah a guardian or a helper." Qur'an, 4:173***

The Qur'an sees also that the proud are out of the sanctum of

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[367] *Biharul Anwar*, vol. 78 p.207.

the love, mercy and care of Allah and this group of people are disliked and hated by Allah the Almighty;

"...surely He does not love the proud." Qur'an, 16:23

On the Day of Resurrection the proud will be ordered to enter into Hell with meanness, insult and severe blame;

"Enter the gates of hell to abide therein, evil then is the abode of the proud." Qur'an, 40:76

The Prophet (s) has said, 'Avoid pride because one is still being proud until Allah will say: write the name of this slave of Mine among the tyrants!'[368]

Imam Ali (s) has said, 'Beware of pride because it is the greatest of sins, the meanest of defects and it is the ornament of Iblis!'[369]

He has also said, 'I wonder at the son of Adam! His beginning is a sperm, his end is carrion and he grows between the two; he is a container of excrement and then he becomes proud!'[370]

The Prophet (s) addresses the all by saying, 'Beware of pride for pride has made Iblis not prostrate himself before Adam!'

SUMMARY

We have discussed in the previous pages some of the bad morals and not all of them. In fact what we have mentioned is some examples of those vices that sometimes make man lose this life and suffer in the afterlife.

If man's inward is polluted with the other part of vices, he will be changed into the worst of beasts and he will be resurrected on the Day of Resurrection with this animal morals. These

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[368] *Kanzol Ummal*, 7729.

[369] *Tafsir al-Mo'een*, 168.

[370] *Biharul Anwar*, vol. 73 p.234.

vices are; imitating the foreigners, keeping on ignorance, corruption in generation and corruption in economics, heresy, pride, laziness and weakness, thieving, murdering, prohibited imitation, suspecting the others, scrupling, meanness and lowness, causing sedition, talebearing, polytheism, wide expectations, recklessly hastiness, hard-heartedness, stubbornness, vain arguing, singing, disagreement and separation, hatred, bad fanaticism, greediness, spying on the defects of people, stinginess, adultery, envy, being undutiful to one's parents, wife, children and other people...etc.

If we want to discuss all these subjects in details by the help of the Qur'anic verses and noble traditions, we will need to write several books and volumes. These items must be understood in full by reviewing the interpretations of the Qur'an and the famous books of Hadith and ethics.

In this chapter we try to review in a hurry the previous subjects and matters to end our research with them.

In one of the chapters of this book we have talked about the material and moral blessings which Allah has granted to man and then the ground has been prepared for man to make use of these Divine blessings and gifts in the way of obedience and worship. We have seen that sins, crimes and disobediences are the results of using these Divine blessings and gifts in ways other than what Allah has created them for. Using these blessings in a way other than what Allah has determined leads man towards deviation and then he goes away from his Merciful Creator.

In another place, we have discussed the fact of repentance and turning to Allah and said that repentance and turning to Allah are to put the Divine blessings and gifts in their actual ways as Allah has determined. In other words, repentance is regretting on the one hand and repairing what has been destroyed before

on the other hand and on a third hand to turn towards the future and to walk in the way of reforming oneself and the others.

In another place, we have referred to the fact that whatever man was polluted with sins he was just like a sick man where all the doors of cure and recovery were available near Allah and they all were open to that sick man so he should not despair and neglect his state. He should know and believe that Allah accepts repentance from His people and His great power and mercy include the state of the repentant sinful easily and save him from what he has been in and all his sins whatever great they are can be forgiven and covered by Allah. But a repentant sinful must pay all the rights of the others back to them and must pay all the legal dues mentioned in the Qur'an to their deservers. He must perform his missed obligations, repair his previous bad deeds and shortcomings and determine sincerely to give up sins and disobediences forever.

In an important part of this book, we have referred to the Qur'anic verses and noble traditions concerning the matter of repentance and showed in a special part the stories of the repentant persons especially that some of these stories have not been heard by people. And at the end of this book we have discussed the way of reforming the repentant with the help of the Qur'anic verses and the traditions of the Prophet (s) and the infallible imams (s) under forty titles of moral and Qur'anic concepts.

I think that the persons, who have involved in sins and disobediences, should read this book themselves or the preachers and speechers of Friday Prayer may show to the attendants of their meetings the summaries of the subjects mentioned in this book that they may be useful to the listeners and specially the sinful ones who want to repent and turn to Allah.

One, who is responsible for guiding people and instructing them, should not despair of his task or slacken in his duty. A preacher must be like the prophets and the saints who have been as kind fathers to the deviate people. They have treated them with kindness and love and considered them as their children. They have guided them to the path of good and benevolence and explained to them the Divine verdicts of lawful and unlawful things, human ideals and good manners in a sphere full of love, peace and respect. In this way they have armed themselves with patience and perseverance until they have carried out their aims.

The leader of the knowers, guardian of the lovers and commander of the believers Imam Ali (s) has confirmed to the guides, the preachers and (the spiritual doctors) not to despair of curing their patients.

The most important factor of attracting the Divine mercy in this life and in the afterlife is to love people, to treat the sinful kindly and mercifully and to bear pains and tiredness in order to attract them to the fort of repentance.

It has been narrated that once a man said to the Prophet (s), 'I like my Lord to have mercy on me.' The Prophet (s) said to him, 'Have mercy on yourself and have mercy on the people of Allah and then Allah will have mercy on you!'[371]

From among the creatures of Allah there are the sinful persons who have been involved because of several reasons into sins and disobediences and they should not be driven away or treated rudely and harshly. One should treat them as if they were sick. The sick person, who asks us to cure him, really deserves to be treated kindly and leniently. We have to invite him and if he does not come, then we should go to him, talk to him with utmost kindness and leniency and show to

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[371] *Kanzol Ummal*, tradition no.4154.

him the dangerous effects of sins in this life and in the afterlife and that the mercy and care of Allah have not stopped for even a moment throughout his life. We remind him of that and encourage him that Allah may help him to repent and return to the path of the truth. Being patient and perseverant to guide a sinful person and to make him repent and turn to Allah is better than all the other deeds and its reward will be more than the reward of all the other good deeds.

Ameerul Mo'mineen (s) has said, ‘Once the messenger of Allah (s) sent me to Yemen and said to me, ‘O Ali, do not fight anyone until you invite him to believe. By Allah, if Allah guides a man at your hand, it will be better to you than all what the sun has shone and set on and you will be his guardian, O Ali.’[372]

O Allah, we have nothing to turn towards You with save the tears of our eyes and we have no weapon save supplication and no hope save expecting Your mercy! O Allah, make us succeed to achieve the real repentance and turning to You! Our Lord, nourish our life with benevolence, rightness, piety and worship, reform our state with servitude and obedience to You, keep the remain of our old safe from open and hidden sins and make our life and death as the life and the death of Muhammad and the progeny of Muhammad (s)!

22 Muharram, 1421 A.H.

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[372] *Biharul Anwar*, vol. 21 p.361.